

In Woods of God-Realization

OR

Complete Works of Swami Rama Tirtha

VOLUME III,

AIDS TO REALIZATION.

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PUBLISHER'S NOTE.

It is with great pleasure that this volume of the fifth edition of Swami Rama's soul inspiring teachings is brought out in the new form within two months after the publication of the second volume.

The arrangement, as outlined in my note, given in the 2nd volume of this edition, has been adhered to with the addition of the following seven lectures taken from Volume III of the old edition :—

1. I am all Light. 2. Be not centre out. 3. Aids to Realization or Pranayama. 4. Soham. 5. Hints to Realization No. II. 6. Hints to Realization No. III. 7. Fragments.

The plea for this addition is that the said lectures fall more appropriately under the title "Aids to Realization" than "Sight Seeing From the Hill of Vedanta," although it is difficult to chalk out rigid lines in this respect.

We hope to place the 4th volume in the hands of the public by April next and the remaining three within the current year.

February,
1931.

} **BENI PRASADA BHATNAGAR,**
Secretary,
The Rama Tirtha Publication League,
LUCKNOW.

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SWAMI RAMA TIRTHA

(In study room, America, 1907.)

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APPRECIATION

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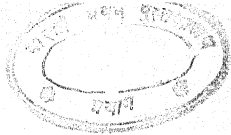
LALA HARDAYAL, M. A.,

[“The Modern Review,” July 1911.]

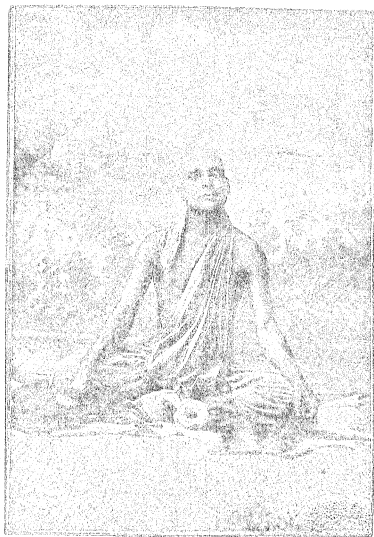
“ In this part of the country, there are many persons who lovingly cherish the memory of Swami Rama Tirtha and tell how he lived like a true ascetic and won the hearts of the rude villagers in the mountain valleys of California, how he used to throw into the sea the laudatory comments on his lectures that appeared in the local press, how he insisted on charging no admission fee and said to a well-to-do friend who complained that the expenses of holding the meetings could not be met on that plan, “Surely you can pay the expenses of holding the meetings.” He was the greatest Hindu who ever came to America, a great saint and sage, whose life mirrored the highest principles of Hindu spirituality as his soul reflected the love of the “universal spirit” whom he tried to realize.”

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AIDS TO REALIZATION.



SWAMI RAMA TIRTHA

Lucknow,

1905.

SHUKLA PRESS LTD.

THE LAW OF LIFE ETERNAL.

(The following are some of the letters originally written to Swami Narayana and afterwards enlarged and edited by Swami Rama himself for publication. Ed.)

I. The dear ones part,
The foes depart,
Relatives die,
* Get snapped all ties.
Our systems gay
May have their day
And pass away.
The trees decay.
Birds merrily play
But fall a prey.
The flowers fade,
Light turns to shade,
Our loves are changed,
Beauties deranged,
Names, fames do wane,
All glory is vain!

* (Get snapped the ties) alternate reading.

Fickle, transient is all
This show, it palls.
All objects sweet
Attract but cheat,
They treat, deceive, defeat.

II. Any thing the best,
We choose for rest ;
The last, the first,
That we choose to trust
When it feels our toes,
Lo ! down it goes.
No sooner we love
Than things dissolve,
Of confiding we think
And in foam we sink.

III. Is all at last
A dream of past ?
Is nothing true,
He, I, or you ?
Is all a myth,
This kin and kith ?
Oh ! where shall I turn ?
To whom return
The heart that burns,
The breast that yearns ?
Oh ! unrequited Love !
O ! innocent stricken Dove !

IV. See, in this scene of changing shows
There is a changeless One that glows.
In seeming death, decay and pain,
It changes dress but comes again.
Love *that*, nor dress, love Him, nor things
He changes the dress and flings;
Old garments gone,
Fresh forms puts on.
He is neat and clean
And whenever seen,
New forms He wears
Unthought of rare.
One order passed, another came,
In both is He the same.
How sweet is loss, privation!
He bares Himself, 'tis Revelation.
How sweet His stripping grace!
Still sweeter the new face!
The sky, the breeze, the river, rose
Such veils of gauze for self He chose.
Hide as Thou mayst, I feel Thee.
Covers don't conceal but reveal Thee.
The forms are chased by one another
That we may see the One they cover.

V. O! what a rosary!
This world, I see,
One bead is told,
You say it dies;

Another passes and another and another,
Yet the thread survives.
That thread Divine
Is mine, is mine!
The golden thread I cherish;
Let pass the *forms* or perish.

VI. These fleeting forms—
Mere morning charms!
They dawn and die—
Mâyâvic lies!
These things that seem
Are nothing but dreams
Of that Eternal Sun,
The Changeless One.

VII. On foes and friends
I won't depend.
I won't recline
On *shows* divine.
For bodily health,
Or earthly wealth,
What care I?
My Love and I?
To the seeming things
I will not cling.
These forms of dress—
Mere pawns of chess,
I'll see them all

Not moved at all.
There, that and this
I will not miss.
My Love is found,
It's all around.
Oh! Him I trust.
Love Him I must.
The One in plurality,
The only Reality!
My all in all
Oh Him I call!
My friend so true
My *chela*, *guru*,
My father, child,
My fire-side!
My husband, wife,
My self, my life,
My only right.
The Light of lights
My storm, my calm
My balm, my Ram.

Om !

Rama lays claim to no mission. The work is all God's. What have we to do with the examples and precedents of Buddha and others? Let our minds respond to the direct dictates of the Law. But even Buddha and Jesus were forsaken by all

their friends and followers. Thus out of the seven years of the forest life, Buddha passed the last two years entirely alone and then came the effulgent Light, after which disciples began to flock to him and were welcomed. Be not influenced by the thoughts and opinions of well-meaning respectable advisers. If their thoughts had been at one with the Law, they might have created shiploads of Buddhas by this time.

Slowly and resolutely as a fly cleans its legs of the honey in which it has been caught, so remove we must every particle of attachment to forms and personalities. One after another the connections must be cut, the ties must snap, till the final concession in the form of death crowns all unwilling renunciations.

Mercilessly rolls on the wheel of Law. He who lives the Law, rides the Law. He who sets up his will against God's will (*i. e.* the Law) must be crushed and suffer Promethean tortures.

The Law is *विशुद्ध* (the Cross), it pierces

the little false self. He who suffers willing Crucifixion, to him the world is a Garden of Eden. To all else, it is a *paradise lost*. The Law is fire, it burns up all worldly attachments (संज्ञ), it scorches the ignorant mind, yet it purifies and destroys all kinds of spiritual plague germs.

Religion is as universal and vitally connected with our being as the act of eating. The successful atheist knows not the process of his own digestion, as it were. The Law makes us religious at the bayonet's point. The Law flogs us up to wakefulness. There is no escape from the Law. The Law is real and all else is unreal. All forms and personalities are mere bubbles in the ocean of the Law. Reality has been defined as *that which persists*. Now, nothing in the world of forms, no relationships, no bodies, no organizations, no societies could ever persist so tenaciously as this Law of the *विश्व*, the Cross.

Why do deluded, short-sighted creatures love appearances (personalities) more

than the Ideal Law? Because through ignorance persons and other appearances seem to them persistent realities, and the Law an intangible evanescent cloud.

Through hard knocks and painful bumps, they may be saved if they happen to learn the lesson which the grim Dame Nature intends to teach, *viz*, त्रिशूल (the Cross), or त्रिशूली (Siva) is the only Reality and all personalities and objects of affection are passing phantoms, merest shadows, fictitious ghosts. The apparent bitters and sweets, the seeming beauties and monstrosities are only masks put on by the *Bihareeji* (the Playful One) to open our eyes to His glory at last.

When we believe in the forms of foes and friends as real, they deceive and betray us. But we make the matters still worse when we begin to retaliate and impute to them motives and evil natures. The first faithlessness on their part was due to our assigning through love that reality to them, which belongs to God alone. Now, that we resent, we intensify our previous error

through hatred assigning still greater reality to their forms, and thus invite more pain. Beware! This त्रिशूल (Perfect Renunciation, Siva) is the ultimate purpose in life. It is a living reality, some thing more concrete than stones, and well might it be represented by stone Lingam. It strikes harder than stones to correct the forgetful mind. To remember it perpetually is of vital necessity.

Mohammedans and Christians are not wrong in calling this Law or God *Ghayyur* (Jealous) and *Qahhar* (Terrible). Indeed, it is no respecter of persons. Let any one set his heart on anything whatever of this world, and unavertedly the wrath of Nature must be visited upon him. If people are slow in learning this Truth, it is because they have little power of correct observation; they usually, in matters concerning their own personality, do not like to see the cause in the phenomenon itself and they would readily blame others for their own faults and know not to retrospect as a disinterested witness their own moods

of passion and feeling and the consequences these entail. Betrayed we must be, when we trust the forms, or when in our heart of hearts we give that honour to false things and personalities which is due only to the One Reality, *i. e.*, when we let idols sit on the throne of our hearts instead of God. The method of *agreement and difference* establishes the Law of the Unsubstantiality of Not-God, knowing no exception.

How often are we not the cause of perfect gentlemen no longer remaining as good as their word, by setting our heart on their promises, and believing in them more than in God? How often do we not bring about the death or ruin of our children by the Law-forgetting love for their bodies (forms)? How often do we not make friends faithless by depending on them and placing in their persons that innermost faith which is due to God alone — *i. e. the Jealous Law*? How often do we not bring living Gurus down from their spiritual heights by making them trust on

us and on our faith in them, whereas the Law must make us deny them even more than "three times before the cock crows" ?* How often is not our heart-dependence on wives the cause of domestic strifes and of far worse scenes? Take anything more serious than God, and Divine Love must stab you with piercing glance.

To talk of no unworthy loves, let us take the case of Gopikas who set their hearts on the *form* fascinating of God-Incarnate, and yet they had to shed bitter tears of blood for their mistake. That embodiment of chaste affection, Sita, believed in the reality of the *form* glorious of Divine Rama, yet she, O even *she* ! had to pay for the error in being driven into the hissing forests by the Jealous अमूर्त (formless) Rama or the Real Rama, her Master, the Lord of each and all.

ब्रह्मतं परादाद्योऽन्यत्रात्मनो ब्रह्मवेद ।

क्षत्रं तं परादाद्योऽन्यत्रात्मनः क्षत्र वेद ।

लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद ।

देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद ।

* See Gospel St. Luke, chap. 22.

भूतानि तं परादुर्योऽन्यात्रात्मनो भूतानिवेद ।

सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद ।

इदं ब्रह्म, इदं जगत्, इमे लोकाः, इमे देवाः, इमानि भूतानि,
इदं सर्वं यदयनात्मा ॥ (बृहदारण्यकोपनिषद्)

Translation :

The Brahman must desert him who sees the Brahman not in Self. The Kshatriya must forsake him who feels the Kshatriya to be elsewhere than in Self. The people (or the worlds) must banish him who regards the Lokas (the people) separate from Self, the gods must abandon him who looks upon gods as different from Self, the objects or things must give him up who realises the objects as elsewhere than in Self. Anything and everything must reject him who does not take anything and everything as One with Self. That Self is Brahman, that Self is Kshatriya, that Self is the people, that Self is the gods, that Self is things, that Self is each and all. (*Shruti Veda.*)

The seeming objects which attract, are apparently equivalent to the innocent form of *Krishna*. The dragon of mind

(मनस्) readily takes them in; but on getting inside, they stab from within, pierce the dragon's belly, and people begin to complain:—"O, my heart is broken! I am undone! I am undone!" Why did you let yourself be deceived by names and forms? Love the Reality only. Cling to God alone. Take in God, assimilate God, walk with God, be God, behave God. That is life. Not till you have given them up, you will see the infinite faithfulness and love which is in the things of this world.

Dear Ones! God alone is real and all else unreal. *La ilah il lillaha.*

It is true Muhammad has been misunderstood and often wrongly followed, but any one who sees the Truth, must reverently bow before the Idea, although only one-sided, of putting an immediate end (by sword) to the lingering, chronic tortures of those who are dying by inches through practical non-belief in the only Truth—"There is no Reality but God." Christ teaches practically the same lesson, Buddha the same, and, of course, every one of our own

Rishis in one form or another preaches the same thing. But what of that, their preachings and teachings could never have survived if they had not found hearty response in the private experiences of those who heard them, and if they had not been borne out, verified, and time and again re-discovered by the truthful, the sincere devotees of Light in all ages.

The Law of Renunciation is a stern Reality. No flimsy phantom this! Nations could not be all deluded and carried away by the mere chimerical hallucinations of prophets and leaders. Centuries and centuries could not be run away with by the mere fancy of poor cranks.

People not knowing the real cause of their miseries, which is falling out of tune with the Law, begin to fall foul with the outside symptoms of their malady, *i. e.*, the apparent circumstances. Let the good or bad talk or conduct of people be washed out of consciousness even as misty dreams are consigned to oblivion. Dreams may be nightmares or sweet dreams, we do not

try to adjust them or quarrel with them ; but rather our own stomach it is that is straitened. So good or bad folks that meet us ought to be entirely ignored, and our spiritual condition improved. Let not these seeming evils or lucks stand between thee and God. There are no insults and faults immense enough to satisfy me in the act of forgiving them.

Let nothing be prized higher than God, nothing valued equally with God. Compliments, criticisms and diseases are equally fatal if we regard Self as subject to them. Feel yourself God and sing songs of joy in Godhead. Look upon compliments and criticisms even as Rama looks upon physical ailments merely as footmen from God's Durbar, who with all the authority of the supreme Government say,—“Get out of this house (body-consciousness), at once !” They obey me when I occupy the Durbar throne ; they whip and stab me when I enter into this hovel—the body consciousness.

Even governments whose so-called laws do not conform to the divine Law of the

Trishul (the Cross), work their own destruction. Shylock-like laying stress on personal rights, thinking this or that mine, feeling a sense of possession, saying "the law grants it" is to contradict the real Law according to which the only *haq* (right, prerogative) we have, is *Haq* (God), and every other right is wrong. If nobody else recognises this principle, the Sannyasin at any rate ought to work it into life.

The Law is all pervasive, is the higher Self of each and all, and is Rama in this sense. Yet it must kick out and kill out personal self. It is cruel, but its cruelty is the quintessence of love, because in this very death of the apparent self consists resurrection of the real Self and life eternal. He who keeps the false self and claims for it the prerogatives of the King-Self, must, as it were, be devoured by vultures on the height of vanity. The freedom of Vedanta is no impunity from Law for the limited local self *i. e.* personality and body. This is turning GOD

into the very reverse. Millions of beings perish every hour through this mistake. Thousands of heads are sinking into pessimism, and hundreds of thousands of hearts are breaking every minute, by the foolish reversal of the order of the Law. Freedom from Law is secured by becoming the Law that is, the realization of *shivoham*.

That dupe of the senses, who counts on what are called facts and figures, and rests on the foundation of forms, builds on the foam and sinks. He builds on the rock, in whose heart of heart,

*God is Real, the world unreal
and the Law a living force.*

Let this body be freely called policy-player, selfish, vain, proud, or anything else, let it be what they call insulted, kicked, killed, what is that to me, the Self of all ?

I am Truth the inevitable,
I am Law the inexorable;
To know Me is to obey Me,
To obey Me is to prosper.

Oppose Me, it will not annoy Me,

Ignore Me, I cannot be anxious,
 But will calmly destroy him who slights.
 This is no empty threat (गीदङ्ग भयङ्गी).
 It is too terrible a truth.

Let us have at least as much respect and regard for Truth (God, Law), as we have for the feelings of persons. If the hearts of persons break by our faithful, innocent loyalty to the Divine Law, we cannot be held responsible for that. To us, it should, by all means, be of far more serious concern not to break the Law. By yielding to the whims of those we call our dear and near, as against the Law, we invite calamity over their heads as well as ours. There is none nearer than God, none should be dearer than God, Truth (Law).

वयं २३ सोम व्रते तव मनस्तनूषु विभ्रतः ।

Yajur Veda.

Translation :—

For Thee, for Thee alone, O Lord ! O Law !

I was keeping the mind in my body.

In Vedic days, on certain occasions, unmarried girls assembled round Fire with folded hands, turned round the blazing one, and sang this song :—

अयम्बकं यजामहे सुगन्धिं पतिवेदनम् ।

उर्वारुकमिव बन्धननादितो मुक्तोय मामुतः ॥

Translation :—

“ Let us be absorbed in the worship of the Fragrant One, the All-seeing One, the Husband knowing One. As a seed from the husk, so may we be freed from bondage here (the parents' house), but never, never from there (the husband's home).

बिछुड़ती दुल्हन वतन से है जब, खड़े हैं रोम और गला रुके है ।
कि फिर न आने की है कोई डब, खड़े हैं रोम और गला रुके है ॥

That prayer of the ancient Aryan maidens is springing deep from the very bottom of Rama's heart ; and tears, O ! tears are pouring madly along with it.

O God ! O Law ! O Truth ! let this head and heart be instantaneously rent asunder, if any other connection lodges there but Thee Let this blood be curdled immediately, if any other idea flows in the arteries and veins along with it but Thee.

Another *Shruti* :—

अहम् जानि गर्भधमा

त्वम् जासि गर्भधम् ।

Translation :—

As a woman of a man, so shall I learn of Thee, I shall draw Thee closer and closer, I will drain Thy lips and the secret juices of Thy body, I will conceive of Thee, O Law ! O Liberty !

Is not Rama married to the त्रिशूण, married to the Truth and Law, सदाबुद्धागिन्, that other attachments and other connections are still expected of him as of a harlot ?

[मेरे तो गिरिधर गोपाल दूसरा न कोई]

This is no blind impulse, nor is this a selfish policy to harm anybody. Why, what has innocent Rama committed that ye would drag him into narrow limitations of personal relationship ? Spare him, pray, spare him. For your own safety's sake, spare him. Leave him alone. In this lies the good of your country and of humanity. Do ye suppose that he will die in loneliness without the tender cares of his body on your part ? No ; God is real, and life in God knows no hardship and this body cannot drop before it has done the work of God.

It is not good to be meddling with any-

body's sacred vows. He will let nothing stand between him and his ideal, no, not even death. Let not one try to shape his career according to notions borrowed from a godless reading of history. Away with your loves and homages to the seeming Rama. These are an insult to the real Rama — the Self of all. Hands off! Wake up from the dream of forms. Shake off the illusion of personalities and body consciousness even as Rama has shaken off dyspepsia by a life of Law. Burn up sense-attachments focussing the scorching light of Self on them. Give no quarters to worldly impressions in your heart, keeping it all the time brimful of the Real Rama.

*"War harchih juz dilbar bawad
Az shahr-i-dil berun kunam."*

Translation—

Any other thought besides that of the Beloved, let me expel from the city of my heart.

Is not God at least as sweet as any sense object?

People hesitate to love God, because

they think they receive no response from Him as in the case of fictitious worldly objects of love. It is the foolish ignorance that thus deludes them. O Dear ! His breast instantaneously, nay, simultaneously heaves with thy breast in responsive impulse.

Look not, in the apparent friends and foes, the cause of their conduct. The Real Causation rests with your Real Self alone. Look out !

As a little bird just learning to fly, leaving one stone or twig, perches on another similar support, then on another and another, but cannot leave entirely those ground objects and soar into the higher air, so a novice in *Brahma Jnana* while disengaging his heart from one thing or disgusted with a particular person, immediately rests on something else, then clings to another similar delusion, does not give up dependence on frail reed or straw, and quits not in his heart the whole earth. An experienced *jñani* would turn the apparent faithlessness of one earthly

object into a stepping stone for a leap into the Infinite. The art of religion consists of making every little bit of experience an occasion for a leap into the Infinite. The seeming things being all of a piece, while giving up one thing outwardly he makes it a sign and a symbol for renouncing all inwardly.

Deplorably dunce must he be who does not recognize the piercing Truth that (विश्व) Death of the selfish personality alone is the Law of life. The विश्व shakes off personalities. The shaking off of personalities is Resurrection of Life Eternal. Live ye for ever! Farewell.

DEATH IN LIFE.

When Rama left Lahore, he was reading in those days, the Persian version of *Vishnu Purana*, one of the boldest treatises on Advaita Vedanta. It is the Latin translation of the Persian version to which Emerson and Thoreau and others of the same calibre and character refer so enthu-

siastically in their writings. The Punjabi *Vishnu Purana* also is a reproduction of this Persian work. The *Anubhava Prakasha* of the Black Blanket Bawa is an improvement on the Punjabi *Vishnu Purana*. This is the work which shows on what heights the man used to live, and in its pages we catch the glimpses of his inner life. Here is the secret of the millions' worth of work being silently done to-day through the name of one whose only garments as well as the house were no more than a black blanket, who was not much of a scholar either, and who used to beg his meals from door to door, lest he might not prove a burden on any single family. Bridges are being put up on tempestuous rivers, roads are being made, *Dharmashalas* being erected, food and clothings distributed, education being imparted, and the work given to the workless hands on the burning sands of the plains and the lofty heights of the Himalayas in the name of the *Kali Kamli Bawa*.

Plans and policies can achieve nothing more than mist and smoke. Real work is

not done through worldly designs. Work is done through God-life. For some the busy life among the crowds is an unconscious aid to live the divine mood ; for some solitude is a conscious help ; for some calamities are opportune blessings to that effect ; for some, while writing books, the heart is pressed by the Master's pen ; some, while lecturing, lose their opacity and the Master's Light shines through them ; some, while bearing the brunt of battles, making their breasts the targets for bullets, renounce body-consciousness, and become known to the world as heroes ; some while devoted to art, rise to the Immortal Beauty. Even the thief when breaking into a house, if successful, mark ye ! that so far as his success goes, it is due only to his falling into *that* trembling indescribable, wordless, thoughtless state of resignation, and an entire dependence and suspense in the Unknown Infinite. As to the wickedness of the deed, that is, taking seeming riches to be real-enough, for such an attempt, he, of course, invites the wrath of Law on his head.

Work is done just in how far we were alive, *i.e.*, *dead in the all*. This life, that is, death works and not our solitude, society, means and measures. The ignorant biographers watch only the outside bearings and attribute the achievements, now to the style of writings and then to the number of followers etc., ignoring the real soul of success, as if my work depended on what birds are perching on the tree under which I sit and write. Our circumstances and opportunities are nothing. The ancient sage sees aright when the warrior's victory he attributes solely to the Inner and Outer God (Indra and Varuna).

सुदा समिन्द्रा वरुणा वंसावतम् ॥

Mandal VII, *Rig Veda*.

Every day, we see before our eyes, as Bullah Shah would put it, "sparrows vanquishing eagles," *i. e.*, our most favourable and promising bubbles bursting, and in the words of Christ, our rejected bricks being glorified as the corner-stones of huge mansions. No depending on seeming circumstances, no worldly wisdom is the least factor in victories.

All our connections, friendships, riches, expectations, promises and other means (*i. e.*, to say our world) are the merest deception, vanity of vanities. It requires no subtle wisdom of *Sureshwara* or *Shankara* to show their nothingness. To those who have eyes, every little bit of experience as a dread cannon thunders out this Vedanta.

तत्त्वमस्यादि वाक्यानां स्वतः सिद्धार्थ बोधनात् ।

अर्थान्तरं न संद्रष्टुं शक्यते त्रिदशैरपि ॥

Our Mahatmahoods, reformerships, honours, offices, relations are no more than dreams of the last night, past incarnations, cloud-forms, twilight-ghosts and goblins of diseased phantasy. When we are out of tune with Rama, we do not see the way, miss the path of Law and we must suffer. While in God, the right methods, the right impulses, right inclinations, spontaneously well up in the heart and lead us to the rich landscapes, mountain scenes, refreshing springs of peace, prosperity and purity ; or the blissful light in us of itself draws life and love towards us.

This, the lesson of ego-sacrifice, lay at the bottom of the most complicated, grand

and imposing Yajna ceremonies of Vedic periods. The Law of *Life in Death*, I find as stern and solid a reality as the *Liudra* was to the ancient Rishis. Disregard it and bang fly the arrows to your heart and sides.

नमस्ते रुद्रमन्यव उतोत इशवेनमः ॥

बाहुभ्यां उत ते नमः ॥

Translation:—

Salutations to Thy indignation, O Rudra (*i. e.*, the Law), Salutations to Thy unerring arrows; prostrations to Thy untiring arms.

In every little experience of ours is folded the whole of history. We do not read it. It is as easy to become a Buddha or Christ as to remain a poor Paul, provided we pay the proper prices, *i. e.*, evacuate the local self and let God work through us. Two swords in one sheath we cannot have. The Lord of lords we can become if we develop the power to believe not in the praise or blame which is heaped on us, if we escape the 'fever of *doing*,' if to win, to gain the day be not our object, if to be the Truth more than to advocate it, engage our energies, and if we work appropriating as little credit to

ourselves as the sun for shining all the time. The very moment we begin to believe what people say about us, there is a dead stop. The world is not. The world is not and their talk is nothing. God is the only reality,

Some think 'Pain' is indispensable for development of character, as fire is for purifying gold. Nature allows no progress without struggle. Perhaps it has always been so up to the present day. But is that a reason why it should thus continue for ever? It is true, no chemical can operate unless it passes through the nascent state. The seed grows through reduction into the substance. Metals are welded by matriculating at the melting point. The man of outward shows and feelings, encouraged at the seeming hopes and bright prospects, pins his faith to individual appearances, rushes onward, but full soon does he receive a knock on the head or bump on the forehead. The shock melts him, brings him to the nascent state, and the condition of life being fulfilled, forthwith comes success to greet him. Let the reports be what they

may, if Law is Law, Christ could not have suffered except by somehow forsaking the God-ideal or stumbling in the path of *death-in-life*. Persecution, however, soon restored him to his balance and a few hours of absolute self-crucifixion in the Timeless All before the seeming crucifixion took place, brought him to life for all times. But persecution and pain as such are not necessarily succeeded by success and joy, often one trouble simply heralds a whole train of others, and they say misfortunes never come singly. If through the warning of one calamity we wake up to the blessed mood, the sunshine of life and light falls on us there and then, but if the cold of initial misery intensifies our law-breaking, worse disasters are invited by us. The Law inexorable, perhaps mysterious also, not being understood and kept, the struggle must continue showering hard bumps and knocks over our heads. Those survive that pass through the indescribable "nascent state," the only condition for fitness. Once they had engines without governors, and the steam-struggle was un-

mangeable. But now that the governors have been invented for engines, why should there be any unnecessary waste of power. So, the Law of Life, the governor, being secured, there is no reason why pain and struggle should still be permitted to rule mankind like lower animals.

To work as centered in the physical personality is no crime in the eyes of the limited worldly governments, but that is the only crime with the Universal Supreme Government, all other faults being its different branches. There is but one disease and one remedy. To break the Vedantic Law — *Brahma satyam jagat mithya* — is the root of all maladies, now assuming the shape of one trouble and then of another. And the cure is to wake up into our Real God-head. Self-deception once yielded to, all other deceptions follow naturally more and more.

Is Rama's talk merely a recluse's reverie and of no use to the men of society? The water in the reservoir has no vegetation about it, but could that be a reason why the fields should refuse to be irrigated by it in

order to bear their own harvests? Rama states simply the Law which is every one's own life. I find all the laws of the world—chemical, biological, psychological and all to be no more than particular expressions of the One Law—the Law of laws referred to above. The Law of Causation, the worldly relationships, hopes, duties, are all mere transition points, passing standards of judgment, wayside inns, the dolls of the spinster, the *yatamnum* of the waterless Arab. Once the *Sun* shines in the horizon of our consciousness, once we wake up to the true nature of things, all causations and laws begin to revolve round as planets and satellites, nay, they approach us even as children do their mother at the dinner.

यथेह बुधिता बाला मातारं पर्युपास्ते ॥

Sama Veda.

Man has to learn to die quite as naturally and simply as the child has to learn to walk. This Death means the state where the servant is no individual servant, the disciple no disciple, the Raja no Raja, the friend no friend, and the enemy no enemy, the people's

promises no promises, threats no threats, provisions no provisions, rights no rights, all is God. There is but One Reality. When the heart beats at one with it, the whole world pulsates at one with the heart. When the mind gets out of tune with it (*i. e.*, rests on shows), the whole world vibrates differently from the mind. So long as we feel an impulse to defend the body and retaliate on behalf of personality, returning tit for tat, we are dead. There is no safer test of greatness than the faculty to let mortifying and insulting expressions pass unheeded.

When a gentleman passes from the lawyer's bar to the judge's bench, the attitude of the whole court towards him changes. So, when we rise from the advocate's position to that of the disinterested Godlight, the whole world must re-adjust her relations to us, and their lines of business with us must point differently as the compass needle shifts its pointing through the motion of the ship. Do they cheat you? It is because you have defrauded God out of you. Truly observes

Professor James : "Life is based on the fact that material sensations actually present may have a weaker influence on our action than *ideas* of remoter facts." Animals are led by the material sensations alone. Man's Divinity is redeemed only when the invisible laws, nay, the Law, which is enveloped in darkness for the animal man becomes to him a solid, stern fact of facts, and on the other hand, the seeming fleeting forms, the so-called hard cash etc., which are the guiding stars of the ignorant, disappear for him in the daylight of the Divine Presence.

या निशा सर्व भूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥

Bhagavad Gita.

SUBLIME COURTESY — THE LAW.

Khalil án roz bá átish hamí guft

Agar muyé za man báqist darsoz

Badu mi guft án átish ki ai sháh !

Ba peshat man Bumiram tu dar afroz.

Sense in English :—

Abraham, while about to be burnt alive,
asked Fire : " If say even an hair of my per-

sonal consciousness still clings to this body, pray, spare it not, burn it, burn it please." The fire went out as if reverently to make this reply : " Live ye, my lord ! let me die at your feet."

Such is the Law Divine. God shall not be outdone in politeness of manners.

रुचं ब्राह्मं जन्यन्तो देवा अग्रे तदब्रुवन् ।

यस्त्वेवं ब्राह्मणो विद्यात्तस्यदेवो असन् वशे ॥

Yajur Veda Samhita.

सर्वं एयेनं भूतान्यभिचरन्ति ॥

Brihadaranyaka Up.

सर्वस्मै देवा बलिमावहन्ति ॥

Taittiriya Up.

Translation :—

Gods, the progenitors, at the very beginning, spoke to the lovely lover of Brahma :—

O one with Brahman ! whoever may thus know Brahman, we gods have to wait upon him as obedient attendants. All beings bring presents before his throne, all laws offer sacrifice on his altar.

A GREAT OBJECTION TO VEDANTA.

Vedanta kills out feelings and blears the æsthetic vision ; it inculcates callousness, nature-like rectilinear conduct, no regard for relations.

Yes. It does so. To its true votary, Truth, the Reality, must gain such enormous dimensions that things, persons, causations, and opinions should become vanishing quantities. But if human or rather animal feelings are washed out, Divine feelings begin to overflow instead. The artificial lights are replaced by the laughing sunlight which bathes all surroundings in joy, although it is no respecter of persons.

" Never before could I have believed it," says an Englishman of great spiritual experience " but I see it all now. There is nothing like it—no happiness—when you have clean dropped thinking about yourself. But you must not do it by halves, while even there is a least grain of self left, it will spoil all ; you must just leave it all behind and vouchsafe to the personality and mind just that much sympathy as to any stranger—no more, no less."

Leaving your year-long plans and purposes, leaving good name and reputation and the sound of familiar voices, untwining loved arms from about you, putting of the cherished personal self, as we slip off gloves, brushing aside the fears of disease and banishing the hopes of appreciation, pass disembodied out of yourself. Leave the husk, leave the long, long prepared envelope. Pass through the gate of indifference into the Palace of Mastery, through the door of Jnanam (Knowledge Divine) out into the open of deliverance. Give away. Dispossess your mind of all you have, become poor and without claims, and behold you shall be Lord and Sovereign of all things.

श्रीश्चते लक्ष्मीश्च पत्न्यावहोरात्रे पार्श्वे

नक्षत्राणि रूपमश्विनी व्यात्तम् ।

इष्टान्निपायान् ॥

Yajur.

Meaning :—

Success and prosperity are thy maidservants. Day and night thy right and left sides. The splendour in stars thy looks. Heaven and Earth thy lips parted (in smiling). If ye desire anything, desire that.

RAMA.

BALANCED MIND.

Class Lecture, delivered on February 15, 1903.

The question put the other day was: "Can a man realize Vedanta in this age?" And it was suggested by some one that a man must leave this or that in order to realize Vedanta, and retire to the forest of the Himalayas. But Rama says, "No, no, you need not retire into the forests."

In these days the common complaint is lack of time. They say, "We have got no time, we have to attend to all sorts of business, our relatives and friends take up our time." There is a prayer: "O God! Save me from my enemies," but the prayer which the modern man should offer more properly would be, "O God! Save me from my friends." Friends rob us of all our time; then anxieties,

worries, troubles take away our time. Then we have to attend to our children and our helpmates; we have to receive visits and pay visits, we have to read things; how can we spare time for spiritual advancement? Oh, duties! they take away our time. We cannot spare time even to take our dinner easily. In the name of duties all your life is being frittered away. But let us ask wherefrom these duties come. Who imposes these duties upon you? You yourselves. In fact it is you who make your duties. Duties should not come upon you as a cruel master. You regard it your duty to attend to the office work, but who put that office work on you? It is you yourself. So, if you ultimately realize the nature of duties, you will see that you are your own master, and that all these duties which absolutely enslave you, are created by yourself. If you once feel that, there is nothing in this world that binds you. Everything originally comes from you. You can be very happy, and you can adjust your position most smoothly.

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Once a man came to Dr. Johnson, and said, "Doctor, I am undone, undone. I am unfit for any work; I cannot do anything. What can a man do in this world?" Dr. Johnson inquired what the matter was with him. He ought to lay down reasons for his complaint, and this man began to state his argument in this way. "Man lives in this world for a period of a hundred years at the utmost, and what are a hundred years compared with infinity, eternity. Half of this age is passed in sleep. You know we sleep every day, and our period of childhood is one long sleep, and our period of old age is also time of debility and helplessness, when we can do nothing; again our period of youth is misspent in evil thoughts, in all sorts of temptations. Again what is left to us is spent in sporting about. We play a great deal, and what is left out of that is wasted away in attending to nature's calls, and in eating, drinking, etc., and what is left out of that goes in anger, envy, anxiety, troubles, and worries. These are also natural for every man. What remains still, what little is left to us, is

taken up by attending to our children, to our friends and relatives. What can a man do in this world? We must weep for those that die, and we must rejoice at the birth of new arrivals. All our time must be wasted in this way. How can a man do anything solid, anything real? How can a man spare time for realizing his God-head? We cannot. Away with these churches, away with these religious teachers and preachers. Tell them that people in this world cannot spare time for religion, they have no time for realizing their God-head. That is too much for us." Dr. Johnson did not smile at these words, he did not reproach this man, but only began to weep and to sympathise with him. He said, "Men ought to commit suicide, because they have no time for godly professions. Brother! To this complaint of yours, I have another complaint to add, I have a worse complaint to add." This man asked Dr. Johnson to state his complaint. Dr. Johnson began to cry a mock cry, and said, "Look here! there is left no soil or earth for me; there is left no soil or

earth which will grow corn enough to feed me, I am undone, undone." "Well," he said, "Doctor, how could that be? I admit that you eat too much, you eat as much as ten men do, yet there is soil enough on the earth to produce food for your stomach; there is earth enough to produce corn or vegetable for your body. Why do you complain?" Dr. Johnson said, "Look here, what is this earth of yours? This earth is nothing, this earth is looked upon as a mathematical point in astronomical calculations. When we are calculating the distances of of stars and suns, we regard this earth as nil, as a cipher, and three-fourths of this cipher or world is occupied by water, and what is left out of that? Mark. A great deal is taken up by barren sands, and a considerable part is taken up by barren hills and stones, and a considerable part is taken up by lakes and rivers; again a considerable part of this earth is occupied by sites of big cities like London; again roads, railroads, streets take up a great deal of this earth. What

is there in this earth left for man ? We will suppose that there is something left for man out of all that. But how many living beings are there, who want to take advantage of the insignificant part of the soil that is left? There are many birds, so many ants, so many horses, so many elephants, all of these want to keep themselves on the earth that is left and is capable of producing anything; very little falls to the lot of man. How many men are there in this world? Look at London, full of millions and millions of men; look at this enormous population. All these want to feed upon the insignificant part of this big cipher or this world. How can the earth produce food enough for my satisfaction? My logic leads me to this desperation, to this sad conclusion that I should die, because I can find no earth which can produce food to feed me." Now the man said, "Doctor, your argument is not right; your logic seems to be right, but still despite this logic of yours, this earth can keep you."

And Dr. Johnson said, "Sir, if this complaint of mine is groundless, your complaint that you have got no time to supply yourself with spiritual food is also groundless. If the earth is sufficient to supply me with material food, time also is sufficient for your purpose; it can also supply you with spiritual food." Thus Rama makes the same answer to this question that the present civilization does not allow us time to get any spiritual food. This question Rama answers in the same way as Dr. Johnson answered that question many years ago. You have got time enough even under these circumstances to advance spiritually; you have time enough, if you make proper use of it.

There was a man on horse-back going to a distant place. He happened to pass by a Persian-wheel in India. You know that in India water is drawn out of the well by a kind of arrangement which we call a Persian-wheel. When water is pumped out of a well by a Persian-wheel, there is a noise. Now this man brought his

mare or horse to drink of the water that was coming out of the well by the Persian-wheel. The horse not being accustomed to hear that kind of noise, was startled a little and did not drink that water. The horseman asked the peasants who were working that Persian-wheel to stop that noise. The peasants stopped that noise by stopping the Persian-wheel; the noise was stopped, but with the stopping of the noise the coming of the water also stopped. Now the horse had no water to drink; the horse advanced towards the cistern, where the water was to be found, but there was no water at all. Now this horseman turned to the farmers and complained to them. "O queer farmers! I asked you to stop the noise; I did not ask you to stop the water, strange fellows you are; you will not show kindness to a stranger to allow his horse a drink of water." The farmers said, "Sir, we wish from the bottom of our heart to serve you, to treat you and to serve your horse with water, but your request is beyond our power to comply with. We

cannot comply with your request. If you want to have water, if you want your horse to drink water, you ought to coax him to drink when the noise is going on ; because when we stop the noise, no water will be supplied ; water comes always alongside of this noise." Similarly Rama says, "If you want to realize Vedanta, realize it even in the midst of all sorts of noise, even in the heart of all sorts of troubles. In this world you can never, never get yourself in a state where there will be no noise or no botherations from without. Live on the heights of the Himalayas ; there also you will have troubles around. Live as savages, there also you will have botherations around you. Go wherever you please, botherations and troubles will never leave you ; they are always with you. If you want to realize Vedanta, realize it when the noise of the Persian wheel is going on all around you. All the great men have been produced despite discouraging environments and circumstances ; in fact the harder these circumstances, the more trying the environments, the stronger are the men, who come out of those circumstances. So

welcome all these outside troubles and anxieties. Live Vedanta even in these surroundings, and when you live Vedanta, you will see that the surroundings and circumstances will succumb to you, will yield to you, they will become subservient to you ; you will become their master. Is it society that weighs us down ? Is it this world that keeps us down ? You do not live in this world. Everybody lives in a tiny little of his own creation. How few are the men who live in this world ! In the wide world very few live indeed ; you live in small worlds of your own creation. You have made your worlds around your small selves. There are people who do not know anything beyond the small domestic circle, there are people who do not know anything beyond the small world of their own caste. There are people who do not know anything beyond the small world formed by their wives, husbands, or children. Live in this wide world at least ; rise above the little petty worlds. It is not the broad world that keeps you down ; it is the small world of your own creation that keeps you

down ; if you can rise above it, the whole world will yield to you.

Now, this small world of our own creation will be illustrated by referring to what work really is. You say you are kept very busy, and Rama has observed in this country people complaining of time, though Rama is amused to see here that they are trying all their lives to kill time, and yet they complain of it. They get time enough to hang heavy on their hands as well as heads, and yet they say they have no time. You are driving out time by your desires, you are killing time, and yet you say you have no time. How is that ? The cause of your complaint is a misunderstanding of the nature of work. You call that work which is not in reality work. Work is defined differently by different people. Science or writers of mechanics define work in one way, and we in another way. According to them you are doing no work if you are walking on a plane, or if a ball is moving on a smooth plane, it is doing no work. You work only when you are going uphill ; you are doing no work

when you are moving horizontally ; that is a peculiar way of defining work. Psychology defines work in another way. According to Psychology you are working only when your mind is engaged in it; if you are doing a thing and your mind is not engaged in it, you are not working at all. You are breathing, but this breathing is no work according to Psychology; your blood is flowing in your veins, and this is also work from one standpoint, but this is no work according to Psychologists who give a very remarkable illustration to show what work really is.

There was a man, a retired veteran, who had been accustomed to military discipline and drill to such a degree that the performance of those feats of drill was automatic for him. This man was walking through the street with a heavy pitcher of milk or some other eatable in his hands. He carried a heavy pitcher on his hands or shoulders. There appeared a practical joker in the street; he wanted that all this milk or other delicious food should be spilled into the gutter. This man stood aside and just ejaculated, "Attention ! "

You know when we say "attention," the hands ought to be dropped down. As soon as this veteran soldier heard that word "attention," his hands dropped down and all the milk or other thing that he had, fell into the gutter. All the by-standers and shop-keepers in the street had a very pleasant time of it. You will see that when he heard the word "attention," he dropped down his hands, but Psychology says he did no work; that is what is called a reflex action. Reflex action is no work, because the mind is not engaged.

Now, Rama simply asks, "Please state how much work you do in twenty-four hours?" When you are eating, is that work? No. When you are doing many other things, are you working in the same sense in which Psychology defines work? When you are walking, are you working? When you are doing many other things, Rama need not mention all, are you working? No, no. Your mind or attention was not engaged. If your mind or attention is not occupied with what you have got in your

hands then you are not working ; there you are idling away your time. Could you not spare that, could you not utilize that ? In some work our mind is thoroughly engaged, and while doing some other work, our mind is half occupied. In work where your mind is half occupied, you are doing half work ; the other half of your attention you might utilize, and when your attention is entirely idle, then you might utilize your full attention. Thus by utilizing your mind's attention you may increase your lives. You can do more work in one day than you could do by not utilizing the unengaged attention.

This will be illustrated by another story.

Two boys met each other in the streets. They were friends. One of them urged his fellow to go with him to a church, and there hear a sermon or say some music or something. The other pleaded play. Now, what was the use of wasting time in going to church and hearing a monotonous sermon ? They had better play. They did not

come to an agreement, so one went to the church and the other went out seeking play. But when the boy who went to church found himself face to face with the preacher, he could not understand or enjoy the sermon at all; he repented of his having gone to the church. Then he began to think of the play-ground. He began to think of the boy who was being joined by his friends at play. Two long hours he spent in the church, but all the time his mind was in the play-ground. Now, the boy who went to the play-ground did not find any congenial company, did not find any other boy who might come and play with him. He found himself alone, and he felt very lonely. He thought of the church, and then he thought within himself that it was too late to go to the church. He remained in the play-ground, but his mind was all the time in the church, he was all the while in the church. After two hours those two boys met each other again in the streets. One said he was sorry for not going to the church, and the other said he was sorry

for not going to the play-ground. This is what is happening everywhere with men. Your minds are not where your bodies are. How many are there that heard the lecture to-day; very few can manage to remain in the hall; the mind flits away; the mind is there with the child or with some other friends; the mind wanders away from place to place, from topic to topic. According to Psychology you do a thing when the mind does a thing. Sometimes when your body is doing a particular action, you have not done that action. When your body is in the church, when you are offering prayers, when you are attending lectures, you are not attending lectures; and sometimes when your body is in the streets, when your body is taking walks, there you are in reality with God. Your mind is with God. Oftentimes people who were accused of faults and crimes, were in reality godly and pious: their minds were with God. Sometimes people who are looked upon as pious and holy, have filthy minds. Sometimes we see that the absolutely wicked prosper. Vedanta says, it is not

their wickedness that brings prosperity. They in their hearts have been living with God ; so do not draw any inferences from the external actions of people. If a man commits murder or theft, you ought not to look down upon him.

Rama will now tell you a story, told by a very notorious thief in India. Rama was a child at that time and he heard that big thief relate this story to one of his friends. He happened to be at that time present on the occasion. Rama happened to be in the village forest. He was then a small child. The chief made it no secret to tell it in the presence of the little boy of whom he thought nothing, and he freely told the story. Now, that story will let you into the secret of the whole affair. This thief related the way he once managed to break into the house of a rich man, and steal away the jewellery of the house. He said that he came to know about the jewellery that this rich man had got recently into his house by some means. He went to break into the house, but could not devise any method or means of doing it.

By thinking and thinking again he made a plan ; he saw that near the house there was a gigantic tree growing, and he saw that this tree was opposite the window of the third storey of the house. Then he devised the plan to put a swing at night, when it was dark to put a rope at the top of the tree, and he made a kind of a trapeze and he began to swing upon the trapeze, went on swinging and swinging in that hot country. It was summer, and he had come to know that the people of the house slept on the fifth storey, they were not on the third storey. When the trapeze reached the window, he gave it a kick and he kicked it a second time, and at the third kick the window-sash flew back. Now in the seventh or eighth attempt by making the window-sash or door fall down he entered the house, and there he had some ropes with him, he let down the ropes and drew up two or three of his companions. Then he began to think within himself of the place where the jewellery was expected to be found. He concentrated his mind ; his mind was all merged in concentration. There

he said that the people did not keep their jewellery at such places where the thieves might expect to find it ; the people keep their jewellery where it is least expected to be found. Then he began to dig at a place where the jewellery was least expected to be found. It was buried in the ground. That is the way people did in those days, and some do so to-day in India, but now they are beginning to put their money in banks. The people used to keep their money buried under-ground. He got the money and then he heard a sound upstairs. Rama cannot forget the description he gave of his state of mind then. He said that he and his companions, after they had got the money, heard that sound, and that sound sent a thrill throughout their body. Their whole being was throbbing, shaking, quivering, shivering ; they were trembling from head to foot. Then he said that that was a time of death. They found themselves dead, and there they said that even a small rat might come and kill them. The sound, in fact, was the sound of rats only.

There he said that he repented, he prayed to God, he gave up his body and resigned himself entirely to God. There he resigned himself, repented and asked God to forgive him, and there he was in a state of *samadhi*, in which the mind was no mind, all selfish interests were gone. Here he was in a very queer, wonderful state of mind, he and all his companions. There he prayed. "O God, save me and I shall become a hermit, I shall become a *sannyasi*, I shall become a monk, I shall devote my life entirely to your service, O Lord ! save me, save me." Here was offered a most fervent, heartfelt prayer, a most sincere prayer that came from the bottom of his heart and soul. Here was a prayer that sounded through the depth of his whole being ; merged in God he was at that time. What was the result ? All sound subsided, and he and his companions came out of the house safe. Now mark. Judge not things from the external actions ; man is not what his actions are, man is what his thoughts are. A man who lives in a house of ill-fame

may be a saint. We know that Lord Buddha went to the house of a courtesan, Buddha was pious. We know that Lord Christ lived in the house of Mary Magdalene, the woman whom people were going to pelt, but Christ is God. We know that there have been saviours even in India like Christ. They lived in the company of people of ill-fame. They were really God. Judge not a man by his company ; judge not a man by his acts. Judge nobody. A man is what his thoughts are. People who live in jails often live in heaven. Bunyan wrote his "*Pilgrim's Progress*." in a jail. Milton's great work came out when he was in jail and when he was also blind. Daniel De Foe wrote *Robinson Crusoe* while in jail. Sir Walter Raleigh wrote his *History of the World* in a jail.* We wish that our surroundings may be of this kind or that ; we are living where our thoughts are living. Now, we come to interpret the story of that death, i. e., death-in-life. Just mark. ✓ Rama says that success comes to you as a result

*N. B.—To this may now be added that Lokmanya Tilak wrote Gita-Rahasya in jail—Editor.

of your unison with the All. Success is always the result of goodness in you ; the result of your absorption and immersion in the Divinity. That is always the case. Here was this thief ; he succeeded. You all will succeed. The success of the thief was the consequence of that real, sincere, earnest, prayerful mood in which he was. He found out where the treasure lay by immersion and absorption in the Deity, in the All. He succeeded, and even the success of a thief is the result of Vedanta put in practice. Now, the success of each and all is always due to that. There we see again he was a thief ; he committed theft, that was wrong. Robbing others is a sin ; robbing others will, of course, at the right time bring punishment upon him, and this money that he gets by theft, this crime that he commits, this breaking of the Divine harmony will bring desolation upon him, but we see that the success of the thief was the consequence of his feeling in harmony and unison with the All, his absorption in the Divinity ; his giving up the body, his rising above the body for

that small moment ; his crucifying the body, his crushing the flesh. His overcoming all bodily interest is what brought to him success ; but the thieving or scheming tendency which is employed brought upon him the fear of punishment, the terror and the awe. We make a mistake when we expect a man to be entirely bad. Even a thief has got some prayerful mood and divinity in him. *Even Christs, missionaries, swamis, or teachers have got some bad tendencies in them.* Every man has got a queer mixture in him. We make a mistake when we worship personalities in not accepting the wrong side of a man along with his good side ; so try to sift out the truth from error always.

How can a man in the present circumstances achieve realization of the Spirit ? The answer will be dependent upon the nature of the man himself. Men in this world may be broadly divided as possessing three kinds of tempers, three kinds of minds. There are some whose minds are of the nature of unstable equilibrium ; there are others whose concentration or peace of mind may be of

the nature of stable equilibrium ; there are others who are always in neutral equilibrium. What is unstable equilibrium ? Place the pencil vertically upon the palm of the hand, it never stays (here the Swami put the pencil on his palm in a vertical position), for a second or so it may be at rest ; every whiff of wind will throw it down. This is called unstable equilibrium. Hold the pencil by one end. (Here the Swami held the pencil between his fingers and kept it hanging like a pendulum.) It is at rest, but being a pendulum, it will go on oscillating sometime, but after a while it will stop again. The equilibrium may be disturbed but it may be regained soon. In the first position of the pencil, the equilibrium may not be regained. But there is a third kind of equilibrium. Place the pencil horizontally (here he laid down the pencil on the table), it is at rest. Place it like that ; it is at rest. In this position wherever you place the pencil, it is at rest. It is an equilibrium all the time. Just so there are some people whose minds are all the time disturbed, all the time distracted,

they cannot be in equilibrium : they cannot be at rest. External circumstances bring them rest, but they are distracted again. There are other people whose minds are usually calm, collected and quiet, but being once disturbed they go on oscillating for a long, long time, and the majority of men in this world are of that nature. You are walking through the streets; somebody comes and shakes hands with you, and makes some remark which is not complimentary, but critical, cynical. He goes away but the act is done ; he made the remark, and went away. The effect of that disturbance continues for hours and hours, sometimes for days and days, for weeks and weeks, for months and months, sometimes for years. The effect of that remark remains and the mind keeps on oscillating ; being once disturbed it goes on oscillating ; goes on moving up and down ; and this state of mind, this oscillating state of mind ruins your life ; it takes away all your time. Now just mark. The acts or the facts did not take much time. The act was the first motion which

was given, but the after effects, or, say, the oscillations of your mind take away your life. If you could prevent those peculiar oscillations, if you could overcome that inner disturbance, if you resist or bring under control that hesitation or that continuous vibration of the mind, and palpitation; if you could overcome it, your life would be the life of millions of men. Even your thirty years of life may be equivalent to hundreds and hundreds of years. Mark the disease of your mind, the psychological disease from which you are suffering. Know that disease and cure it. The disease of your mind is the oscillating tendency : when the thing is done the mind keeps oscillating between a fear and a smile. These are only pendulum-men. Now, the third kind of men are the heroes, the liberated souls. These are men whose minds cannot be disturbed by any circumstances ; let anything come to pass, they are undisturbed, they are at rest. Place them in the surging waves of the rolling ocean, the same ; place them in war, the same. You are friends, you will talk to them to-day,

you make all sorts of remarks, the remarks are unanswered. The very moment you go away, the mind is as fresh and as pure as ever. Remain with a free man for a thousand years, go away, and you have left no disturbance there. The mirror shows your face back to you. You know the mirror does not exactly portray your face. If you have an ear-ring in the left ear, you will find the ear-ring in the right ear of the mirror, and so the right becomes the left, and the left becomes the right. You remain before the mirror for a hundred years, and for a hundred years the mirror goes on answering you. Leave the mirror, the mirror is just the same; so is the case with a liberated soul, or a man of wisdom. He is one upon whom the outside stain can leave no tainting spot, whom nothing can pollute, and who remains as free as ever. You may come and praise him all the time; go away and his mind will not afterwards be chewing the cud of your praise. You come and pass critical, cynical remarks; you go away and he will not be ruminating over your

criticisms. Free, free. He believes in his Divinity.

Now, Rama says that if you really study Vedanta and keep the Vedantic teachings continually before you, and by self-suggestions from Om, or from some other remarks, by self-suggestions in the right direction, you remember your God-head and keep the reality before you, your mind if originally of unstable equilibrium, will become of stable equilibrium, and if it is of stable equilibrium, it will acquire neutral equilibrium by degrees; and this Vedanta, this truth you have to keep before you all the time. Rama will now tell you some outside aids and helps to keep continually in that state. Try it and you will see that even though this is not preached by people, yet it is a wonderful advice. You will mark it. When people come and have a talk with Rama, sometimes remarks—cynical, critical remarks—are made, and then they go away. Do you know how Rama keeps himself safe from their suggestions? Different ways there are. One way is this. You see that small book before you. This is a mar-

vellous book ; it was written by a man whose equal is not to be found. This man is not famous, he is not worshipped in India. This book is not a famous book like the *Bhagavad Gita** ; it was not written by Krishna ; it was written by a man who was unknown to name and fame. But here is a man who gives you all the Christs, Krishnas, Buddhas, all of that. Rama takes up this book. It is in Sanskrit you know, and when Rama reads one verse out of this book, that is enough to wipe out and wash away all pollution of lives and lives ; it throws Rama at once into a state of ecstasy ; one verse of this small book appeals to the heart and uplifts, reasserts the God-head in Rama. It destroys the low nature and rends asunder the veil of Maya at once. So Rama tells you, you may keep a book of that kind. You may have some psalms which lift you up, inspire you ; you may have some songs which inspire you immediately ; you may have some poems which appeal to you ; you may have, say, the Bible ; you may have the Sermon

*It seems Rama refers to *Avadhut Gita* here. Editor.

on the Mount. You may mark the passages of your favourite authors, the passages which inspire you, or anything whatever that uplifts you. You may have a small note-book in which you keep collected all those sayings which inspire you or which uplift you, which fill you with prayer. You may have this book. You may have the poem written at the end of this book. "Oh, brimful is my cup of Joy," that poem, and you may have anything which stirs you up. Keep that always right at hand and after you have mixed with your friends or left any uncongenial company, instead of allowing your mind to keep oscillating, instead of allowing your mind to remain in a disturbed state, oscillating all the while, at once take up this inspiring passage and make the mind ready.

Now, you see Rama has told you the cause, the mental disease. Rama has laid before you the general malady of the human soul. The general malady is this oscillating tendency, and Rama has told you how you may keep the mind steady.

We will continue this subject next time.

OUT OF MISERY TO GOD WITHIN.

*Lecture delivered on Sunday afternoon,
February 8, 1908.*

We shall take up this afternoon the question, "Why do people suffer, why is there this suffering in the world?"

Rama shall not take up this question from the stand-point of History, or of what has been read in historical writings, or of the sayings of sages or the opinions of wise men. It is true that all these great writers, all these great thinkers and authors have spoken the truth. They have told what occurred to them to be the absolute truth. But all the writings of all the authors of the world put together do but little good, unless you sift matters through and through, and see by your own personal experience. Rama will say only what he has seen through his

own personal experience, and what each and all may see by personal experience.

There is a great tendency in these days to refer to some authority, to refer to a great name, a great historian, or a great scientist, and the speaker who can use these great names is honoured most; this is a suicidal tendency. Rama will tell you from his own experience and will tell you what you can learn by your own experiments.

The great cause of suffering in the world is that "we do not look within, we do not form our own opinions, we take matters too much on trust, we rely on outside forces to do our thinking."

What other people say we take for granted, and we do not look within; we do not rely on our own stamina. In addition to belief in Mohammed, Buddha or Krishna, we have created all sorts of fetishes before which we bow. Any child can criticize our conduct and that is sufficient to throw us off our balance, and cause us suffering. We care too much for the criticisms and

opinions of others, we spend too much time in currying favour with others. This idea of looking at ourselves through the eyes of others and not looking at our true Self, not seeing ourselves but through the eyes of others around us is the cause of our suffering. The habit of looking at ourselves through the eyes of others is called vanity, self-aggrandisement. We want to appear so good in the eyes of others, this is the evil of society, the bane of all religion.

There was a man in India who was half crazy, and just as in the month of April, you make April fools in America, in the month of March in India people play all sorts of jokes with their friends. The merry-making young men of the village thought it high time to have some fun with this man. So they made him drink some wine, and made him tipsy, and then sent to him his most intimate and most trusted friend and companion. When this trusted friend came up to this man, the friend began to cry, to weep and wail and shed crocodile tears, and said, "O, I have just come from your house

and found your wife widowed, I found your wife a widow." And the crazy fellow also began to cry and shed tears, he began also to bewail the widowhood of his own wife. Finally, others came and said, "Why do you weep?" The crazy man said, "O, I weep because my wife is a widow." They said to him, "How can that be? You say your wife is a widow. You are not dead. How can your wife become widowed unless you, her husband, die? You are not dead, you are bewailing the widowhood of your own wife, that is self-contradictory." The crazy fellow said, "O, go away, you don't know, you don't understand, this my most trusted friend told me, he had just come from my house, and said that my wife was widowed. He was an eye-witness to that fact, he saw her widowed." They said, "Look here, what a terrible absurdity this is!" (Laughter) Now, we laugh at this man because he bewailed the widowhood of his wife and would not be persuaded that his wife was not widowed because he was alive; but remember this

terrible absurdity is being perpetrated by all sects and religions of this world, and by all the vain, proud and fashionable people of the world. They don't look with their own eyes, they don't think with their own brains. Here is your own Atman, your true Self, the Light of lights, Pure, Immutable, the Heaven of heavens within you. Your real Self, your own Atman is ever alive, ever present, never dead, and yet you cry and weep and shed tears and say, "O, when will happiness come to me," and you invoke the gods to come and help you out of your difficulty. There you prostrate yourselves, adopt sneaking habits, look down upon yourselves. Because such a writer, such a divine or saint called himself a sinner, because he calls you worms, therefore you must do that, your salvation lies in thinking yourselves dead. This is the way people look at matters, but it won't do. Begin to realize your own life, begin to feel your own Atman, bid adieu to this tipsy state which makes you bewail your own death. Stand on your feet whe-

ther you are great or small, whether you are placed very high or very low, care not a straw for that. Realize your Divinity, your God-head. Look at anything in the face, shrink not. Look not at yourself with the eyes of others but within your own Self. Your own Self will always tell you that you are the greatest Self in all the world.

Similarly, people say Vedanta, Buddhism, etc., tells them to think so, but Rama tells you, heaven from within tells you never to think yourself dilapidated, decrepit, or worsted. Realize the Divinity within.

"The mountain and the squirrel
 Had a quarrel ;
 And the former called the latter 'Little Prig.'
 Bun replied :
 "You are doubtless very big ;
 But all sorts of things and weather
 Must be taken in together,
 To make up a year
 And a sphere.
 And I think it no disgrace
 To occupy my place.
 If I'm not as large as you,

You are not so small as I,
And not half so spry,
I'll not deny you make
A very pretty squirrel track.
Talents differ ; all's well and wisely put.
If I cannot carry forests on my back,
Neither can you crack a nut."

Thus your body may be like that of a little squirrel and another body beside you may be as big as a mountain, but don't think you are small ; be as wise as the small squirrel. Remember that even if your body is very little, you have a function to discharge in this world, which the big body cannot perform. Then why look down upon yourself ? Be cheerful and happy.

A gentleman came to Rama and said that his superior officer ill-treated him all the time. Rama told him that the superior officer looked down upon him because he looked down upon himself. If we respect our own selves, everybody must respect us. If a value of one cent is put upon this* little book, nobody will pay two cents for it, but a value of 25 cents is placed upon this little book

* Rama had a book in his hand.

and everybody is willing to pay that amount for it.

Similarly, set upon yourself a small value, and nobody will take you at a high value. Set upon yourself the highest value, respect yourself, feel your Divinity, your Godhead, and everybody must take you in the same way.

They say, faith will save you ; but faith in external principles will not save you ; faith in your own Divinity will save you. Believe, have living faith in your own Divinity, respect yourself, and everybody will respect you.

Well, the gentleman who had made a complaint against his superior officer, being instructed by Rama, began to spend his time in realizing his Divinity. He began to pray and pray. Now prayer does not mean repeating certain words. Prayer means feeling and realizing Divinity. He began to pray that way. He found that the master was bound to respect him and treat him well. One day the superior officer approached him in a very peevish mood. This man answered the superior officer in a most pleasant tone,

in a most happy way and said :—

“O sir, indeed you draw a much larger salary than I do, and I know that you do a particular kind of work that I don't do ; it is true that I need you, but it is also true that you need me. Could you do without somebody to fill my position ? You could not. So you need me just as badly as I need you, and in fact you needed me first. You needed some one to fill this position and you sent for me. I do not serve you. If I am a servant, I serve my own needs and wants ; I am not your servant, I am my own servant, I am servile to nobody. Serving in a good sense is all right.”

That being the case, you are dependent on nobody in the world ; no servant is dependent on any master if he is dependent on his own desires. Outward dependence is illusory, real dependence is on our own self. That being the case, feel and realize your independence. Why should you consider yourself dependent on God, Christ, Mohammed, Buddha, Krishna, or any of the saints of this world ? Free you are, each and all. The idea

of freedom brought home makes you happy.

A man was taken to be a criminal by a certain king of Asia, because he would not bow before the king. This old king got offended when people did not bow before him. The king said to the criminal, "Do you not know what a powerful and strict monarch I am? Do you not know that I will kill you, you are so audacious?" The man spat in the king's face, and looked so fiercely at him that he was exasperated. The man said, "O foolish dolly that you are, you have not the power or the authority to put me to death. I am my own master. It is in my power to spit in your face, it is in my power to insult you, and it is in my power to see this body put on the cross or scaffold. I am the master of my body. Your authority is second-hand, my authority comes first." Similarly, feel and realize that you are always your own master. Look at things from the stand-point of your Atman, and not through the eyes of others. Feel your independence, feel that you are the God of gods, the Lord of lords, for that you are.

Why do people suffer? They suffer through the ignorance of their own Self, which makes them forget their own Self, and which leads them to think themselves to be what others call them. So long as this ignorance is here, so long as man does not realize his own Divinity, there will always be suffering.

Ignorance is darkness. If you go into a very dark room, you are certain to strike against the wall, you are sure to hit your head against something or injure yourself in some way. It cannot be avoided, you cannot help it. In some of the poor huts in India, the people are so poor that they cannot afford light in the houses. Rama has observed in passing along the streets that upon entering the house during the darkness of the night, the master of the house would always find fault with the wife and others of the household. He would exclaim, "O, why do you keep this table here, I broke my knee over it? or why did you put that chair there, I nearly broke my hand over it?" or utter com-

plaints of a similar nature. Is there any remedy? No, none; for if the wife removed the table or chair to another corner or part of the room, then the other man having to go to some other place in the dark would get hurt. So long as there is darkness, the knee, the arm, the neck or shoulders must be broken; the head must knock against the cornice or wall. It can't be helped. If you simply light the room, let things be where they are, you will not have to bother; you will then be able to walk unhurt from place to place.

So it is in the world. In order that your suffering may be remedied, you should not rely on the adjustment of your surroundings or on your position in life for the remedy, but depend upon the remedy which deals only with the adjustment of the Sun within. All people are trying to get rid of suffering by placing or adjusting as it were the furniture, by placing this and that differently in the world, or by accumulating money, or by building grand houses or by acquiring certain land which somebody else owns. By

adjusting your surroundings, or by placing your furniture in this order or that, you can never escape suffering. Suffering may be shunned, removed and got rid of only by bringing light into your room, by having Light, by having knowledge in the closet of your hearts. Let darkness go and nothing will harm you.

There was a community of savages that lived in a certain part of the Himalayas, savages who never lighted any fire. The old savages of the world did not light fires, they knew not how to make a fire. They used to live on dried fish, and never cooked their food except by the heat of the sun, or dried it in the sun. Before the evening came they went to bed, and got up with the sun, and thus they had no occasion to mix with material darkness. There was a big cave near the place where they used to live. These savages thought that some of their most revered ancestors were living in this cave. In fact some of their ancestors had entered the dark cave and had died in it, by being stuck in the mud, or probably striking their heads

against the jagged walls of the cave. The savages looked upon this cave as very holy, but these people, not being accustomed to associate with darkness, the darkness in the cave was to them a giant monster which they wanted to get rid of. (Laughter) You laugh at this absurdity, but the people of to-day are committing greater absurdities. Well, some one told them that the monster in the cave would leave, if they approached the cave in a worshipful mood. So they went and prostrated themselves in front of the cave for years, but the monster did not leave the cave by this reverence. Afterwards some one told them that the monster would leave the cave if they bullied him, if they fought him. So they got all sorts of arrows and sticks and rocks, all kinds of weapons that they could find, and began to shoot arrows into the cave and strike the darkness with sticks; but the darkness did not move, it did not leave. Another said, "Fast, fast. The darkness will leave the cave by your fasting. All these years you have not been doing

the right thing. Fasting is what is needed." The poor fellows fasted and fasted. They sacrificed by fasting but the darkness left not, the monster still did not leave the cave. Then somebody said the darkness would be dispelled if they distributed alms. So they began to distribute all that they had, but the monster did not leave the cave. At last there came a man who said the monster would leave the cave if they followed his advice. They asked him what his advice was, and he said, "Bring me some long sticks of bamboo, and some grass to fasten the bamboo-sticks together, and some fish oil." Then he asked them to bring him some straw or rags or something to burn. This man applied them to the long end of the bamboo and by striking a stone against a piece of flint, he struck fire and lighted the straw at the end of the bamboo-stick. Fire was made, and this was a queer sight to these people, for this was the first time they had seen fire. This man then told them to take hold of the bamboo-stick and run it into

the cave, and with it catch hold of the ears of the monster and drag him out of cave, if they met the monster, darkness. At first they did not believe in his theory and said that could not be right, since their great-grandfathers had told them the monster would leave the cave if they prostrated themselves before it or if they fasted, or if they gave alms, and they had practised all these things for many years, and the monster had not left the cave. "And now," they said, "here is a stranger; he surely cannot advise us aright; his advice is worth nothing. O, we will not listen to it." So they put out the fire. But there were some who were not so prejudiced. They took up the light and went into the cave, and lo! the monster was not there. They went on and on into the cave (for it was a very long cave) and still found no monster; then they thought the monster must be hidden in the holes in the cave, and so they thrust the light into all the holes in the cave, but there was no monster anywhere, it was as if it had never been there.

Just so, ignorance is the monster, darkness, which has entered the cave of your hearts and is making havoc there and turning it into a hell. All anxiety, all suffering, all pain lies in yourself, never outside. Suppose somebody calls you names, or rebukes you ; such a person prepares for you the food which, if taken into your mouth, will hurt you. Thus, nothing can enrage or excite you, unless you take it up and appropriate it to yourself. Rama never takes things into himself ; people often pass unfavourable remarks as he passes along the streets, but such words have no effect unless they are taken up and believed to be true.

According to Vedanta, a person of realization is one who never takes the trouble of taking up or appropriating in the least any poisonous feasts ; such a person never suffers himself to be rebuffed or disturbed.

Be your true Self, be your Divinity. Take pity on those people who are blaming or defaming others. Never think yourself to be maltreated, down-trodden, or fallen. Feel, feel your Divinity, live in your Divinity ;

all else is darkness, all else is ignorance ; it is darkness within you which creates a hell for you. To get rid of this darkness, you may try all sorts of methods but they will avail nothing.

If three hundred and thirty-three billions of Christs appear in the world, it will do no good, unless you yourself undertake to remove the darkness within. Depend not on others. All these processes of joining this Church or that, this society or that society, worshipping this Christ or that Krishna, this fetish or that, will avail nothing. Do all that you like, but it will avail you nothing. The only remedy is Light, and Light is living knowledge, living faith in your Divinity. That is the remedy, there is *no other*.

O Divinity in the form of ladies and gentlemen ! O my true Self in the form of everybody !! O my own beloved real Self in the form of all these bodies !! O blessed Mother in the form of all these bodies !! O blessed Atman in the form of all these bodies !! Light simply means the realiz-

ation of Truth to such a degree that all the apparent bodies and forms may dwindle into nothingness.

Light or the true realization of Truth would make all these bodies transparent, would make all personalities evanescent. Whatever a person appears, a man of realization never sees the little ego, the apparent body, but only the Divinity. To him the apparent form or body is an illusion; it is darkness, ignorance.

The removal of ignorance means: seeing God, seeing the real Self, seeing only Truth, realizing Divinity only, and being exempt from all fears and all anxieties.

O Divinity! Divinity!! O my own beloved, dear, dear God in all these bodies!!! People who in the eyes of others are called enemies, are all my own true Self; those who in the eyes of others are called friends, are all my own true Self. See not the outside personality, see not the little ego; seeing the Divinity not only in all bodies, but in your own body also is light, which makes you see Divinity

one and the same as yourself. Divinity is the synonym of my true Self. That I, the true Self, is everywhere. Realize that, feel that, live that; and all walls, all difficulties, all bars, all barriers vanish. What a vision! what a truth!! what a grand fact!!! It is a pity, it cannot be described; no words can reach it, no language can portray it. It is a fact. If you simply want it, if you crave for it, it must come to you.

When we read Astronomy, we have to make astronomical calculations; and in calculating the distances between the different stars, in estimating the great magnitudes of the different stars, we come across such enormous figures that this Earth, taken as a mathematical point, becomes a vanishing point.

Similarly, when you begin to realize the Truth, to feel that you are the Light of lights, the Sun of suns, the God of gods, the Lord of lords, all these astronomical stars, all these gigantic Milky ways are a mere insignificant speck. When you realize that, when you feel that and think

IN WOODS OF GOD-REALIZATION.

at—O, how *can* any of your worldly bugbears produce any effect on you?

If in the presence of these great stars, this Earth dwindles into nothingness, then in the presence of this Sun of suns, this Light of lights, in the presence of my own true Self, how can these worldly troubles and anxieties keep any dimensions?

Realize the Truth, feel that, live that, and when you feel it in its full intensity, nothing, nothing will move you. Let millions of suns be hurled into annihilation, let an infinite number of moons be melted into nothingness, a man of realization, a man of light stands immovable like a rock. What harm can come to him? What is there that can bring suffering to him?

O wonder of wonders! such enormous, such infinite, such ineffable glory!! That is your real Self, and it is ignored by the people.

That sun, that infinite sun is hidden by a small curtain so close to the eyes that the whole world is shut out. Such a glorious, majestic reality is shut out by such a little, insignificant ignorance. O,

throw aside such enfeebling, such weakening ignorance; away with it. Realize "I am the Lord of lords, the Light of lights, the Ineffable, the Indescribable." That you are, that you are. O, how plain, how clear does everything become when you feel that Reality?

Rama tells you nothing from history, from the lives of great men. What Rama tells you is from his own personal experience, and it is what you can also realize for yourselves.

Rama tells you that when we realize the Truth and feel the Reality, the world is converted into a veritable heaven for us. There are then no foes, no fears, no troubles, no anxieties, no pain. Verily, verily, it is so.

When we are at a great elevation, the small differences in the level of objects down below disappear. Down below, this house appears very high, and over there that house appears very low, or this street appears very high and another street appears very low; but when we ascend the high hill and look at these same objects, we do not mark the difference. Similarly, when you rise to those

heights of spiritual glory, and when you feel the true Atman, when you realize the Truth within, then to you the small differences of friend or foe, of malefactor or benefactor, all disappear. It is the perception of the small differences which causes us uneasiness, which produces certain unpleasant effects. Rise above this, so that the Reality becomes real, and all differences disappear; this is what Vedanta calls—Ekatwam. God is the Reality; the world or phenomena is illusion.

Thus realize your own true Self, realize the Atman to such a degree that this world may become unreal and that God or the true Divinity within may become real. Oh, what a crime you commit when you address your brother as a man and do not realize the Divinity within him, By so doing you kill the Divinity within him.

Crimes are called by many names, matricide, homicide, and the like; but by not feeling the Divinity within each and all, you commit the crime of God-cide or Deicide so to say. When you call a man father, brother,

son, friend or foe, and feel not the Divinity within him, you employ words to such a degree that the Divinity is killed out. When the body, the form, or outside illusory shape becomes so prominent that the God within is forgotten, then you become worsted. You are annihilated, so to speak, in this world, whenever you try to kill out the Divinity within you. This killing of God, of the Divinity is ignorance, and this ignorance is the cause of suffering in this world. This truth will remain a dream only if people do not practise it. It is a fact ; realize it and you make yourself happy ; feel it, live it, and you will see that you live in a world of miracles, you will see that all the powers serve you ; feel it, and all the suns, stars and moons obey your commands. This you will find by persistent experiments.

Happy the man who can ever feel his oneness with all, who can ever feel his true Divinity.

There is a Sanskrit verse, the literal meaning of which is "As darkness, accu-

mulated in caves for centuries, takes no time to vacate when light is brought, so it is with the man who has accumulated darkness even from his birth, all flies away when this Reality, this Divine Light, shines in the closet of his heart."

Rama sees from personal experience every day, that when he sees the Divinity in the man or person who appears, when he treats the body of the man as God, or in other words, when he sees not the personality but sees the Reality in the person, then he does not suffer; but when he sees only the body, sees only the personality of the person, then does Rama suffer. But from all these past shortcomings and past successes, Rama has, by this time, become wise to this degree that never, never, even in a dream is left any possibility of looking on anybody as anything else but God. Rama sees that by taking you to be the true Self, by feeling you to be his own Self, by feeling all these bodies to be his, by feeling all these bodies to be the same as his, they are bound to feel the same way.

There was a man called Majnun. He was called the prince of lovers. Nobody ever loved as he did, but his love was for the personality, the body of his lady ; and it was thus that he could not see her.

Rama says, if you have desires and want them fulfilled, you must leave those desires, you must rise above them. Well, this poor fellow did not possess the secret ; yet he was the ideal lover of the whole world. It is related that he became crazy and went mad over his great disappointment, and the poor crazy prince left his father's house and roamed about the forest. If he saw a rose, he would rush to it thinking it to be his beloved one ; the cypress tree he caressed thinking it to be his beloved one ; he came up to a deer and thought it to be his beloved one. That was his feeling ; he had transformed these little bodies into the body of his beloved one, seeing that everywhere. His object of love was material and he suffered through it.

Rama says, "Love as he loved, but let the object of your love be the real Self, the God, the Divinity." Is not the whole world

mad, crazy after happiness, and happiness is a synonym of God? This poor fellow knew not where to find true Happiness or God. Blessed is he who realizes the Truth like that Majnun, who realized his lady-love in the trees, in the animals and in the flowers. Well, the poor fellow at last fell senseless in the forest, and his father searching for him came upon the spot where he was lying. He picked up the poor boy, wiped his face and said, "O my beloved son, do you recognize me?" Majnun was staring vacantly, and he looked and looked, but to him there was nothing left in the universe. Majnun's whole frame was saying, "What is father, what is father?" The father said, "My beloved son! I am your father, do you not recognize me?" He said, "What is father"—meaning—is there anything in this world but my beloved one?

Realization means the same love of truth as this fellow had for his material object, for the flesh and skin. When you rise to that height of Divine love, when you rise to such a degree that in your father, in

your mother, in everybody you see nothing but God, when you see in the wife no wife but the beloved one, God, then, indeed you do become God, then, indeed are you in the presence of God.

So long as Majnun was alive, he could not see his beloved one. The poet says that Majnun was brought into the presence of God, and God said, "O fool, why did you love so much a material object, a worldly object ; had you loved Me with a millionth part of the intensity of love which you wasted upon your lady-love, I would have made you the Arch-angel of Heaven." It is related that Majnun answered God in this way. "O God, I excuse you for this ; but, if you were really so anxious to be loved by me, why did you not come as my beloved lady ? If you had the desire to be worshipped, you should have become the object, the lady-love." This fellow turned the tables, so to speak, but Rama says you must have that same intense love of Truth, you must love your Atman, you must think it the beloved one. Love it, feel, feel it as Majnun did, and nothing else

must come to you except it be presented to you as the beloved Truth. You must see the beloved Divinity in it, nothing else.

Now you say, "What is the use? we don't want to realize it; we are happy in this hell of ours." Rama says, "You may be happy, but that is your goal; so what is the use of wasting time, trudging along the road. You will have to come to this stage, but trudge not along in the mud; take the elevated railway, take electric cars, nay, take wings, and don't waste time on the roadside.

Observe your everyday surroundings; and what happens? You will see that it is the plan of Nature that you should reach that goal. This is what happens, it is a natural phenomenon. When a person is in calm, placid and happy mood, by living in that placid, tranquil mood for some time, he finds that some good news, good change, or something good comes along; it always comes without exception.

Live in that state of harmony, in that state of calm and tranquillity, and you will

see that some friends will come, or some object of love will come or something flattering comes to you. If ordinary people become elated over this success or attach too much importance to this beloved thing, that appears to them, if you begin to lay that material form to your heart, if you clasp it and stick to it, and love it so dearly, you will see that without fail, something indescribable comes and takes it away or makes another change. That cannot be avoided ; it is the law.

If books have not been written upon it, it is nevertheless the law. Thus when you cling to that something, when you hold it so dear, something takes place which takes it away, and you are sad and worsted ; then two kinds of phenomena take place. Some people on becoming worsted begin to find fault with circumstances, to struggle and criticize circumstances. Such people are visited by still harder difficulties and they exclaim, " O, misfortunes never come singly." People who after one misfortune do not regain their equilibrium, but go on fault-

finding and criticizing, and go on struggling after frail reeds—for these misfortunes do not come singly—but after suffering for some time, they are in a state of mind to which is again added the power unseen. Then comes a state of harmony, a state of resignation, a state of leaving those desires, a state of geniality, a state of universal peace, and then again the clouds disperse and fairer circumstances come. Again they are misled and keep depending upon outside manifestations only, and again are led into difficulties ; and after a while they come to religion. It is said that misfortunes lead to religion.

Thus in your everyday life there is day and night. Every day of suffering is followed by a night of pleasure, and every night of pleasure is followed by a day of suffering. So long as you keep clinging to forms, this rise and fall will continue, it will go on, one succeeding the other. Now, what is the object of this inner rise and fall ? The object of this inner rise and fall is to make you realize the Sun within.

On the earth is night and day, but in the

sun there is all day ; it is the earth revolving round the sun that makes night and day ; but in the sun there is no night, there is always the God-light, always day.

Misfortune, anxiety and trouble are to make you realize the Heaven within. It is to make you feel that you should realize the Sun of suns, the Light of lights within and when you realize that, you are above all worldly pain and suffering, above fluctuation. You then go beyond and above all of them.

Now, how is it the object of these to raise us ? The first coming of pleasure shows us that it comes always when we get ourselves associated with or absorbed in the Divinity within, or when we get ourselves in harmony with the universe. Thus it tells us that all pleasures are ours when we are in harmony with the universe ; they must be ours, it is the law. The phenomena of pain tells us that it always succeeds or follows the clinging or attachment to the material, the illusory, the *mayavic* objects. These pains tell us our clinging to the material and

looking upon those material objects as real, brings us pain, anxiety and suffering. Therefore pain tells us that material objects are not real and we need not waste our time and energies on outside worldly forms. All pains teach us that lesson. Rama can take up the history of the world and explain it by this law. You know that even in Shakespear's drama, *The Merchant of Venice*, so long as Bassanio was attached to the body of Portia, he was worsted, he could not succeed, and in making the choice of the caskets, he was in an indescribable state, he was in a state where there was no *body*. There he was in a grand state. It does not mention God, Divinity or Archangels, but by reading closely you will find that while his soul was harmonious, while he was one with Divinity, he succeeded. It may be that Shakespear has not brought it out clearly. Poets do not depict it clearly, but it is a fact proved every day. All pleasures tell you that you must feel harmonious. They tell you that you must be in unison with the All, with the whole of Nature. Pains teach you the

negative side and tell you that you must not cling to worldly things or feel them to be real. Pains teach you that you must not kill the God in all, you must not cling to forms and shapes and forget God. All pleasures teach Vedanta, and all pains teach Vedanta. Because all people do not happen to believe it, does that prove anything? The world is unhappy because it does not realize this truth. Realize the truth and you become happy.

People in India have not the machinery you have in this country. Earthen pots are worked from the clay by the feet. The clay is moulded by the feet in a deep basin, and a double process is employed. From the inside is kept some kind of support and from the outside strokes are applied by which the clay is moulded.

Similarly, the outside beating is making you advance, making God of you. It is a double process, keep the support within. Pains are the hard strokes, and pleasures are the support within. By pleasures and pains, character is being formed. Pain, which resembles

the hard strokes, as well as pleasures, which resemble the support from behind, have for their object the bringing out of the Divinity in you, bringing out the God in you, evolving your Divine nature. It is the Law of Nature that at the bayonet's point, you must rise to your God-head ; and if you don't do that, well, slap after slap, knock after knock will be your lot. If you want to avoid or escape slaps and knocks, then please do realize the Atman, the true Self. That is the goal.

O, happy, happy, happy Ram,
 Serene and peaceful, tranquil, calm.
 My joy can nothing, nothing mar,
 My course can nothing, nothing bar.
 My livery wear gods, men and birds,
 My bliss supreme transcendeth words.
 Here, there and everywhere,
 There, where's no more a " where ? "
 Now, ever, anon, and then,
 Then when's no more a " when ? "
 This, that, and which, and what,
 That, that's above a " what ? "
 First, last, and mid, and high,
 The one beyond a " why ? "
 One, five and hundred, All,

Transcending number one and all.
 The subject, object, knowledge, sight,
 E'en that description is not right.
 Was, is, and e'er shall be,
 Confounder of the verb "to be."
 The sweetest Self, the truest Me,
 No Me, no Thee, no He.

That is the real Self, the All, and yet
 the Indescribable; that ye are!!

Realize this truth. Rama feels offended
 when people come and worship the body of
 Rama. Rama has joy, pleasure, happiness
 enough within, to be altogether free from any
 joy that comes to men through being flattered
 or from riches.

Infinite, indescribable is my happiness.
 The Divine source within is enough
 to make Rama rise above the necessity
 of seeking joy at the door of name, fame,
 or wealth. Joy enough is within me.

O feel, feel, and realize. This will
 make you free of all begging spirit which
 makes a man seek worldly fame.

There was a woman in India who
 had nine sons. One day a mendicant passed

her house and she gave him some alms. The mendicant was so highly pleased that he invoked a blessing upon her. He said, "O blessed Lord, make this gracious lady the mother of seven children." When the well-meaning mendicant asked God to make her the mother of seven children, she was offended, for she had already nine children and that meant a loss to her. She begged the mendicant to bless her again, and the mendicant again asked God to make her the mother of seven children. The lady became enraged and the people were attracted to the scene and inquired as to the cause of excitement. They were of course amused to know that the blessing was not a blessing but a curse. Similarly, Rama has indescribable joy within himself, and let that be enjoyed by all. That makes us free, free of all worldly things in this world.

Let the body, the personality, like the lily on the Himalayan glaciers, bloom unknown, unnoticed by any body. Let this body be crucified, let it be put into prison,

let it be swallowed by the waves of the ocean, let it be scorched by the heat of the Torrid Zone, let anything come to it, that joy cannot be abated. Feel that happiness, that joy supreme within, and rise above all worldly vanity, worldly tomfooleries, and all gloom.

Be the Lord of lords, the God of gods.
That ye are! That ye are!!

INFORMAL TALKS.

*Golden Gate Hall, Thursday afternoon, January 22,
1903.*

Question—What does the Swami mean by saying “we shall be free” ?

Answer—Really the expression—we shall be free—is strictly speaking erroneous. It is not as to our becoming free, for we are free at this very moment ; we are free from the very beginning ; we never were in slavery or bondage. So, to say—we shall be free—is strictly speaking erroneous. In common parlance, as the expression is used, it is intended to be understood as knowledge, or the receiving of knowledge. You know that the thralldom of slavery, from which people of this world are released or uplifted, is no real thralldom, no real slavery or bondage. It is only the result of wrong

thought, ignorance, and the consumption of false knowledge. There is no real slavery or bondage; and the acquisition of true knowledge, the realisation of the true Self or Atman at once sets you free, free through all eternity. That freedom was never lost. So you have not to think of your freedom as expressed in the future, but of freedom which has been yours always, which is your birthright, which is your own nature.

A man had a precious, long necklace round his neck, and at one time he forgot everything about it. He was much grieved at not finding the necklace round his neck, and he went groping about in search of it, but could not get it. Some one told him the necklace was with him, and he was very happy. Now, the necklace was not found in the strict sense of the word, for in reality it was there all the time; it was not lost but was forgotten. Similarly, your real Atman, the "I am," has always been the same yesterday, to-day, and for ever; but the mind, the intellect is to overcome ignorance. When the mind

believes that the precious necklace is got, in this sense we might say that you regain your freedom. You have found or obtained your lovely necklace which was, strictly speaking, never lost.

Question—Do we continue our individuality of the soul?

Answer—Well, as to that, you know the answer will depend upon the meaning of the word "soul." The soul, taken in the sense of the Atman, was never born and it never dies. There is no death or birth, therefore, no possibility of continuity. If you understand "soul" as the transmigrating body, the subtle body, then there is a continuity of life.

Yajnavalka had two wives, Maitreyi and Katyayani. He was a very rich man; he was the preceptor of one of the richest princes of India. At that time he wanted to divide his property between the two wives and retire to the forest. Maitreyi declined to accept her portion, saying if this led to immortality, her husband would not give it up.

You see that in the heart of Maitreyi the idea arose how it was that her beloved husband, one of the richest men in all India, was going to give up all this wealth and adopt another kind of life. Surely no one ever leaves one kind of life for another unless there is more-joy, more pleasure in the new life than in the old one. This showed that for her husband the kind of life he wanted to adopt was more pleasant and enjoyable than the kind of life he then lived. She reflected and asked her husband, "Is there more joy in spiritual wealth than in worldly wealth, or is it otherwise?"

Yajnavalka replied, "The life of rich people is what it is, but in such life there is no real joy, no real happiness, no true freedom." Then Maitreyi said, "What is it the possession of which makes you altogether free, which makes you free from worldly greed and avarice? Explain to me this nectar of life, I want it."

All his wealth and property were made over to Katyayani, and this wife, Maitreyi, got all his spiritual wealth. What was

that spiritual wealth ?

न वा अरे पत्युः कामाय पतिः प्रियोभवत्यात्मनस्तु कामाय पतिः
प्रियो भवति ।

न वा अरे जायायै कामाय जाया प्रिया भवत्यात्मनस्तु कामाय
जाया प्रिया भवति ॥

Bribadaranyak Upanishad.

This passage has many meanings. Max Muller translates it one way and many Hindus another way. Both the translations are right.

According to one interpretation, "the cause of the husband being dear is not that he has some good attributes, or that there is anything particularly lovely in him but he is dear because he serves as a mirror to the lady. As we see our own selves reflected in the mirror, so does the wife see her own self in the mirror of her husband, and that is why she loves her husband, and that is why her husband is dear."

The other meaning is that "The wife loves the husband not for the husband's sake, but she ought to see the true Reality, God, the true Divinity in the husband."

You know that if love is not reciprocated, then nobody loves. This shows that we love only ourselves as reflected in others. We want to see our true Self, the God within, and we never love anything for its own sake.

Here is an idea. Examine it, scrutinize it, and it will be that it is the true Self, which is the cause of things being dear. All the sweetness is in the true Self within you; do not make a wrong use of those feelings. Let not the ladder which was intended to raise you, to elevate you, become the cause of your fall or descent into misery and ignorance. Examine this matter and you will see where the true sweetness, the real joy, the real happiness lies. You will see that it is only in your own Self, the true Atman, God. See that and be free. Know that and rise above all worldly desires. Lift yourself, raise yourself above all these low, petty desires. Become one with Divinity.

न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्त्यात्मनस्तु कामाय
पुत्राः प्रिया भवन्ति ।

Brihadaranyak Upanishad.

“Verily, not for the sons’ sake, the sons are dear, but for the sake of the Self (Atman) the sons are dear.

“Sons are dear for the sake of the true Self, the true Atman.” When your sons turn against you, you are troubled, you turn them out, you send them away from you. O, then you see for whose sake the sons were dear.

For instance, you require some clothes for your son. You are very fond of the clothes, but they are not dear to you for their own sake but for the son’s sake. The son is dearer than the clothes. Here we see that the son is held dear for his own true Self, the Atman. The Atman, the true Self, must contain more happiness, more Bliss than the son.

न वा अरे वित्तस्य कामाय वित्तं प्रियं भवत्पात्मनस्तु कामाय
वित्तं प्रियं भवति ॥ २ ॥

Brihadaranyak Up. ii Chapter, 4 Brahman.

“Verily, not for the sake of property is property dear, but for the sake of the Self is property dear.”

You pray to this God, and to that

God, and say, "O God, Thou art so sublime, Thou art so lovely, Thou art so kind and loving, Thou dost everything," and so on. Why do you do this? Because God looks after your wants, because God serves your Self, the real true Self in you. God is dear for the sake of the true Self, and not for His own sake. Mark this. The true Self is the source of all pleasure, joy, happiness and bliss. Realize that and know that.

In an Indian puppet-show, there is a man who sits behind the curtain and keeps in his hand a number of fine wires which are connected with the gross bodies of the puppets. People, who come to see the puppet-show, do not see the fine wires, nor do they see the man behind the curtain who pulls them. Similarly, in this world, all these gross bodies are like the gross puppets. Ordinary people look upon these gross bodies as real doers, as free workers and agents, and explain things from the apparent personal relative self. They look upon the body as the free agent; and if

their friends or relatives do things to serve them well, then are they pleased. But if the friends or relatives do things otherwise, then, on the contrary, displeasure, hatred, discord and disappointment ensue, and instead of loving the friends or relatives you hate them. This is one class of people. There is another class, a higher class, which makes much of the thread, the fine wire. These people are more intelligent, more philosophical, more spiritual; these people attribute all the importance to the fine thread, to the fine wire. They look upon the true cause as disembodied free matter or spirit, spirit of another world, and not spirit as identical with the Atman, but as identical with the subtle body.

These people are right so far as they go. They see a cause and an effect. They see the fine wire and the effect upon the gross body; but we see that, in relation to the man, the power, the reality or being behind the curtain, the real power drawing these fine threads or wires, in

fact all forms of feeling, energy are controlled by that indescribable force, the Atman, which is not limited by cause, space, or time. That is the real Immortality, the real pleasure, happiness, bliss, joy. that is everything. That is the Atman.

All these disturbances show that all these worldly relations and connections of the people are, as it were, lessons to mankind; they are a kind of training for the people. The next large stage to which your worldly relations and connections lure you, is the realization of the true Self, which is the Wire-puller, the Being behind the scenes. These disturbances show you that you must realize your Self, you must feel the reality of the true Self, which is behind all, which governs and controls the mind as well as the body of man. The minds as well as the bodies of the people are under the control of this supreme Power, this real Love, this sublime Truth.

Thus it is to be seen and understood that when you perceive a friend, you perceive the true Self behind. When you

hear him talk, the hearing is controlled by the true Self behind. When you mark the force of a friend, you mark the Divinity behind. When you become alive to this power, then you are not deceived, you are not troubled, you are not disturbed. Just as people look at the gross puppets, they know that the true Self is the power behind it all.

Look at the power behind the actions of people. Realize that, and know that you are the same. Know that with the same intensity with which you know form and colour.

ब्रह्म तं परादाद्, योऽन्यत्रात्मनो ब्रह्म वेद ।
 सत्त्वं तं परादाद्, योऽन्यत्रात्मनः सत्त्वं वेद ।
 लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान् वेद ।
 देवास्तं परादुर्योऽन्यत्रात्मनो देवान् वेद ।
 भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद ।
 सर्वं तं परादाद्, योऽन्यत्रात्मनः सर्वं वेद ।
 इदं ब्रह्म, इदं सत्त्वं, इमे लोकाः, इमे देवाः,
 इमानि भूतानि, इदं सर्वं, यदयमात्मा ॥ ६ ॥

Brihadaranyak Upanishad, ii Chapter, iv Brahman.

‘Whosoever looked for the Brahman-class elsewhere than in the Self, was abandoned by the Brahman-class. Who-

soever looked for the Kshatra-class elsewhere than in the Self, was abandoned by the Kshatra-class. Whosoever looked for the worlds elsewhere than in the Self, was abandoned by the worlds. Whosoever looked for the Devas elsewhere than in the Self, was abandoned by the Devas. Whosoever looked for the creatures elsewhere than in the Self, was abandoned by the creatures. Whosoever looked for anything elsewhere than in the Self, was abandoned by that thing. This Brahman-class, this Kshatra-class, these worlds, these Devas, these creatures, this everything, all is that Self.'

Here is Divinity explained in clear and lucid language.

Let it sink into your hearts, and you will realize that you are free; you will regain your birthright.

"This Brahman-class, the Vedas, all is that Self."

Here is the Divine Law. If you begin to depend or rely upon a material object for its own sake, the Law and the Vedas say that you must be foiled. You must

be above all the objects of your desire. This is the Law. When you appear before a great person, a mighty ruler, and you begin to depend and rely upon his body or his personality, the Veda says that you are then leaning against a very frail reed and you will fall. You commit a sin, for you make more of his body than of his true Reality or Divinity. You set up false forms or rings instead of the real ones. You are giving the lie to the Divinity within, to the Reality within. You are committing idolatry, you are worshipping the form of the body, your worship is the worship of the image, and not that of Divinity or God, and the consequence is you must suffer privation and pain. This is the Law. The Vedas say that when you go about your worldly business, look for the Atman, the Divinity within. Worldly business with people ought to be regarded as of secondary importance; it should be looked upon as a mere dream, and not of the same importance as the underlying truth, the Reality. Feel that

the Reality is more than the personality. The picture of a friend is valued or loved, not because of itself but because of the friend. The friend is dearer than the picture. In connection with the objects, the Reality should be perceived more than the object itself. Then worldly relations and worldly business will go on softly, smoothly, unruffled; otherwise there will be friction, worry, trouble. That is the Law.

We shall here relate a story :—

There was once a crazy woman living in a small village. She had a cock with her. The people of the village used to tease her, and called her names and caused her much annoyance and trouble. She said to the people of the village living near her, "You tease me, you worry and bother me so much. Now, look here, I'll wreak vengeance on you." At first the people paid no heed to her. She cried, "Beware, O villagers, beware, I shall be very hard on you." They asked her what she was going to do, and she said, "I will not allow the sun to rise in this village." They asked

her how she would do that, and she replied, "The sun rises when my cock crows. If you go on troubling me, I shall take my cock to another village and then the sun will not rise on this village."

It is true that, when the cock crew, the sun rose, but the crowing of the cock was not the cause of rising of the sun, O no. Well, she left the village and went to another; she was very much troubled. The cock crew in the village where she went, and the sun rose on that village; but it also rose on the village which had been forsaken by her. Similarly, the crowing of the cock is the craving and yearning nature of your desires. Your desires are like the crowing of the cock, and the coming up of the objects of desires before you is like the rising of the sun. The cravings and yearnings for the objects of desire are brought about, governed, controlled, and ruled by the One Sun or the Infinite or the Self. It is the true Self, the governing Sun, which is bringing about morning or evening, day or night. All worldly affairs are

governed and controlled by this true Self, Infinity. It penetrates the senses. The wire-puller is controlled by that Sun of suns, that Light of lights. Remember that.

People usually attribute all this to the little craving, hungering, selfish self. Do not make that mistake ; please be free from it. Just examine. It is the same sun that adorns the morn, and that penetrates the eyes of the cock, and opens its throat and causes it to crow. But the crowing of the cock and the bringing about of the morn are really controlled or brought about by the genial heat and the power of the sun. See, these living objects on the one hand, and your own thoughts on the other hand, all are governed, controlled, and penetrated by that Sun of suns, that Light of lights, the real Self, the Atman, the true Self. Know that and be free. Do not make false attributes ; do not make wrong interpretations ; do not look upon objects as real by themselves. It is only false belief when we look upon objects by themselves as real causes of pain and sorrow. Know that, realize that, and look

upon all things as a big joke, a grand theatrical performance. One may play the part of Cleopatra or Macbeth, but he is not in reality committing a suicide or a homicide. He is not a king or queen; he is but the actor; and he is such and such a gentleman. Similarly, you may do things, but forget not that your true Self is the supreme Divinity. Know that the "*I am*" is unchangeable, that it is all bliss, all happiness. Forget that not; feel that and be free.

स यथा दुन्दुभेर्हृन्मयमानस्य न बाह्याञ्शब्दाञ्शक्नुयाद् ग्रहणाय,
दुन्दुभेस्तु ग्रहणेन दुन्दुभ्यावातस्य वा शब्दो गृहीतः ॥ ७ ॥

Brihadaranyak Upanishad.

Now as the sounds of a drum, when beaten, cannot be seized externally (by themselves), but the sound is seized when the drum or the beater of the drum is seized."

All worldly objects of desire are caught when he to whom they owe their existence and from whom they proceed is caught.

स यथा शंखस्य हृमायमानस्य न बाह्याञ्शब्दाञ्शक्नुयाद् ग्रहणाय,
शंखस्य तु ग्रहणेन शंखध्मस्य वा शब्दो गृहीतः ॥ ८ ॥

"As the sounds of a conch shell, when blown, cannot be seized externally (by them-

selves), but sound is seized, when the shell or the blower of the shell is seized."

He who is one with Brahman has all his desires fulfilled. No body will ever deceive him. No pain or trouble will ever come to him.

स यथा सर्वासामपां समुद्र एकायनम्, एवं सर्वेषां स्पर्शानां त्वगेकायनम्, एवं सर्वेषां गन्धानां नासिके एकायनम्, एवं सर्वेषां रसानां जिह्वेकायनम्, एवं सर्वेषां रूपाणां चक्षुरेकायनम्, एवं सर्वेषां शब्दानां श्रोत्रमेकायनम्, एवं सर्वेषां सङ्कल्पानां मन एकायनम्, एवं सर्वासां विद्यानां हृदयमेकायनम्, एवं सर्वेषां कर्मणां हस्तावेकायनम्, एवं सर्वेषां मानन्दानामुपस्थ एकायनम्, एवं सर्वेषां विसर्गाणां पायुरेकायनम्, एवं सर्वेषामध्वनां पादावेकायनम्, एवं सर्वेषां वेदानां वागेकायनम् ॥११॥

"As all waters find their centre in the sea, all touches in the skin, all smells in the nose, all tastes in the tongue, all colours in the eye, all sounds in the ear, all percepts in the mind, all knowledge in the heart, all actions in the hands, all pleasures in the organ of generation, all evacuations in the anus, all movements in the feet, and all the Vedas in speech."

So, all the world and all the objects in the world find their centre in the Self, the true Atman. All sounds find their centre in the Self or Atman. All colours have their

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So, all the world and all the objects in the world find their centre in the Self, the true Atman. All sounds find their centre in the Self or Atman. All colours have their

centre in the same. All sounds, colours, tastes, acting through the senses, find their centre in the one Atman or Self. From this everything proceeds

स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुविलीयेत, न हास्योद्ग्रहणायेव स्यात् । यतो यतस्वाददीत लवणमेव । एवं वा अर इदं महद्भूत मनन्तमपारं विज्ञानघन एव, एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति न प्रेत्य संज्ञास्तीत्यरे ब्रवीमि, इति होवाच याज्ञवल्क्यः ॥१२॥

“As a lump of salt, when thrown into water, is dissolved in it, and cannot be taken out again, but wherever we taste (the water) it is salt,—thus verily, O Maitreyi, does this great Being, endless, unlimited, consisting of nothing but knowledge, rise out of these elements, and vanish again in them. After dissolution (disappearance) no conscience (name) remains, I say, O Maitreyi.” Thus spoke Yajnavalkya.

Man having realized, having found out these truths, becomes one with It, he depends no more upon name and form.

स होवाच मैत्रेयी, अत्रैवमा भगवान् मूमुहत्, न प्रेत्य संज्ञास्ति, इति ।

Then Maitreyi said: ‘Here thou hast bewildered me, sir, when thou sayest

that after dissolution (disappearance) no conscience (name) remains.

Doubt arose in Maitreyi's mind that if this self brought every privation, if it was the cause of suffering and sorrow, and every disturbance; that if our mind was nothing, if our personality was lost, we then must be completely annihilated. She says, "I don't want annihilation. What is this self of yours which is subject to annihilation, death, extinction? I don't want it. If I have to lose everything, I don't want it."

सहोवाच, न वा अरेऽहंमोहं ब्रवीम्यलं वा, अरेइदं विज्ञानाय ॥ १३ ॥

यत्र हि द्वैतमिव भवति, तदितर इतरं जिघ्रति, तदितर इतरं पश्यति, तदितर इतरं शृणोति, तदितर इतरमभिवदति, तदितर इतरं मनुते, तदितर इतरं विजानाति; यत्र वा अस्य सर्वमात्मैवाभूत्, तत् केन कं जिघ्रेत्, तत् केन कं पश्येत्, तत् केन कं शृणुयात्, तत् केन कमभिवदेत्, तत् केन कं मन्वीत्, तत् केन कं विजानीयात्? येनेदं सर्वं विजानाति, तं केन विजानीयात्? विज्ञातारमरे केन विजानीयात्? ॥ १४ ॥

But Yajnavalkya replied; 'O Maitreyi, I say nothing that is bewildering, This is enough, O beloved, for wisdom.

'For when there is as it were duality, then one smells the other, one sees the

other, one hears the other, one salutes the other, one perceives the other, one knows the other; but when the Self only is all this, how should he smell another, how should he see another, how should he hear another, how should he salute another, how should he perceive another, how should he know another? How should he know Him by whom he knows all this? How, O beloved, should he know (himself), the Knower?’

Not hearing may be due to two causes. One cause may be that one is deaf, and the other cause may be due to there being no sound outside one's self. Not seeing is due to two causes. In one case you are blind, and in the other case there is nothing besides you that you are to see. Not smelling is due to two causes; one is that you have not the sense of smell, another is that there is nothing outside yourself to be smelt. So here the objections raised by Maitreyi, that if by merging into the real, the true Self, we have nothing to hear to see, to smell, to taste, must we not virtually

be deaf, dumb or blind? This objection is answered by saying that this is not on account of seeing within the Self or Reality, but because there is nothing besides the Infinite Self, which you are to see. It is not on account of the loss of hearing that you hear nothing; it is because there is nothing to hear. There is no duality, no limitation. There are no objects which you have to perceive; it is not because the power of thought is gone that you think nothing, but because there is no other object than the Atman. Again, it is shown that there being only the Infinite Self, that Infinite Self is the cause of the ear-hearing, the nose-smelling. It is all on account of the power of the Self. The eyes see because of the glory and manifestation of the Self. All senses own their existence to the One Infinite Self.

When the mind rises into that Infinite state, into that indescribable world, it cannot realize; for there thought cannot penetrate. How is thought to penetrate that which governs it?

Suppose we have a pair of tongs. These

tongs are controlled by your fingers. Your fingers have a firm grip on the pair of tongs, and by this pair of tongues you can catch hold of anything you like ; but the pair of tongs has not the power of turning back and catching hold of your fingers, which hold and guide the tongs.

Similarly, your consciousness or intellect, your mind or brain is like a pair of tongs, but this is a strange pair. Usually tongs have two legs, but this pair of tongs has three grips or three legs. One is the grip of the *why*, the second is the grip of the *when* and the third is the grip of the *where*, or causation, time and space.

What is the meaning of completely understanding a thing, a fact ?

The meaning of completely understanding a thing is catching firmly through these grips, these pincers. When you know the *why*, *when*, and *where* of a thing, it is understood ; it is comprehended. It stands under your intellect, so to speak. Your intellect stands in it and through it, and it stands under the intellect.

The intellect, the understanding is like the strange pair of tongs with three grips. All the objects can be understood by the intellect, but at the same time, this intellect, this mind of yours, like the pair of tongs, is itself under the control of this strange Governor of the State, the thinker; the understanding is governed and dominated by this strange power.

✓ Is your intellect, your mind free? If so, why is it not there in the state of lethargy, in the deep sleep state? If it were free, it would be so in all states. It is not free; the intellect, the understanding is under the control of a higher power. The intellect has not the power of turning back and catching hold of the Infinite, the true Self, which has it under control. It cannot put the question, "Why, when or where were you?" The intellect cannot ask that question of the real Self, the true Atman. The intellect cannot grasp or understand the Atman. The Atman is above it, beyond it.

While the intellect cannot grasp the

Atman, it can get itself merged in the Atman, like the bubbles in the ocean. The bubbles cannot come out of the ocean, but they can burst and become merged in it. So the intellect cannot comprehend the Atman, but it can lose itself in the Atman, and this is in fact the sum and substance of Maya. The intellect cannot ask the Atman or God, "Why, when and where did you create this world?" It cannot put the question boldly.

This Atman, this true ocean of Reality, this controlling and governing Self, is to be realized, to be felt, to be seen and known in order to be one with the Infinite. This true Self or Atman is called the "*I am*." This true Self, the perfect "*I*" is beyond cause, time, and space. This perfect, true Self is represented by *Om*. *Om* means "*I am*"; and while chanting *Om*, you have not to address yourself to somebody else. While chanting *Om*, think not of some one outside yourself whom you are calling. While chanting *Om*, you must feel yourself to be one with this true "*I*

am." By this strong feeling, the mind is merged in the Reality. By this strong belief, by this living knowledge of the mind, the mind becomes, as it were a bubble which bursts into the mighty ocean of Reality. This is the way to Realization ; this strong feeling, this living knowledge on the part of the mind laying hold of you, and de-hypnotizing your false self, is the way to gain Truth, to free yourself.

The true "*I am*" is seen in this body and that body. The true "*I am*," the Governor, the Controller, the Ruler, the Infinite, the Self is the same in the tiny atom, as it is in the huge, mighty ocean ; the same in all time, space and causation. Just feel that, realize that you are that true "*I am*," feel that you are that Infinite, Indestructible Self ; and what a metamorphosis, what a grand change does it bring about in your position ? To think that you penetrate all space, that you are in all time, that you are the Self which supports all space, that infinite space is supported by you, held up by you. Infinite Space, In-

finite Time, Infinite Causation, Infinite Force, Infinite Energy, Infinite Power—*this I am*. This fact is not a matter of ignorance. It is in reality the cause of whatever I think myself to be, and it is yours always. Think this and you are raised, you are freed from all selfish motives ; believe it, and it disperses all sorrows and anxieties ; you are raised above all jealousy, chaffing, worrying and disturbance. Feel that you are that "*I am*." *The same you are*.

Your intellect has no right to ask the cause of its effect, has no right to identify itself with the cause.

Take this piece of scarf. If it identifies itself with anything, it must identify itself with silk, the substance of which it is made, or in which it makes its appearance. It has no right to identify itself with its length, breadth or thickness.

Similarly, when the intellect identifies itself with anything, it should be identified with its own substance, its true nature. It should become a bubble and burst into oneness with the mighty Ocean, the Atman,

the "*I am*"; it should not be identified with the body. The body is only an effect; and therefore the intellect has no right to identify itself with the body.

O ! the true Divinity, the Atman, this sublime Power has no right to be identified with worldly relations, with worldly affairs. You are that Sublime Divinity, that True Reality. *Know That, think That, feel That*, and rise above all sorrow and trouble.

HOW TO MAKE YOUR HOMES HAPPY.

*Lecture delivered at the Academy of Science,
December 30, 1902.*

My own Self in the form of ladies
and gentlemen,

To-day so many papers are with us. When a lawyer comes to a law court, he probably brings with him the same number of papers, but all these will not find a hearing. The vast number of these papers does not allow them to be heard, to be answered this evening. There is another reason why we shall not take up most of these papers; because most of them are concerned with the spiritual world, with the next world. At present you are in this world, and it is better to talk a little on the subject which comes more to your business and bosom than about one with which you are not at present concerned.

We shall continue the subject taken up the other evening. It is very important. "Can a married man aspire reasonably to acquire realization?" This is a long subject and cannot be exhausted in to-night's speech. Let us see what we can learn about the subject to-night.

There was a very cruel and funny master in India. He used to torture his servants in a most funny way. Once the servant cooked a most delicious dish for the master. The master did not like that the servant should partake of it. It was cooked at night, and the master said, "We won't eat it just now; we may eat it in the morning. Go to bed just now, and we will eat it in the morning." The real intention of the master was to eat it in the morning because by that time he would have a very strong appetite. Having abstained from taking any food at night, he would be in a position to eat the whole in the morning, and not let the servant eat anything. That was the real intention of the master. He wanted that the servant should

feed on crusts and crumbs, but this intention he could not lay plainly before the servant. He said to the servant, "Well, go to rest, and in the morning, that one of us will eat it who dreams the sweetest dreams, the finest dreams. If by the morning you have dreamed the finest dreams, the whole will be your share; otherwise the whole will come to me and I will eat it up, and you will have to satisfy yourself with crumbs and crusts." The morning came and now the servant and the master sat before each other. The master wanted the servant to relate his dreams, and the servant said, "Sir, you are master, and ought to have the precedence; you had better relate your dreams first and then I will state mine." The master thought within himself that this poor servant, this ignorant illiterate fellow, could not invent very fine dreams. He began to say: "In my dream I was the Emperor of India. In my dream I saw that all the European powers and all the American powers were brought under the sway of the King of India, and so

I, as Emperor of India, ruled over the whole world." You know this was the dream of the cruel master. True Indians do not wish to continue that childish custom of putting up before themselves lumps of flesh called kings and worshipping them. Well, that was the dream of that man. He regarded himself as sitting on the throne of India and governing the whole world, and there he found all the kings of all the countries standing before him and offering him homage. Besides, in his dream he saw all the gods and all the saints brought into his court and sitting on his left hand side, or right hand side (Rama forgets whether it was left or right). Now having related his own dream, he wanted the servant to tell his story, to tell his dream.

The servant, poor fellow, trembling from head to foot, said, "Sir, sir, I have not had any such dream as you had." The master was elated and very happy, and thought that all the delicious food would come to his lot. The servant began to say that in the dream he saw a big monster, a most ugly, heinous demon coming up to him, with a blazing

sword in his hand." Well, the master began to ask, "What next, what next?" Then he said, "Sir, he ran after me, he was about to kill me." The master smiled that that was a hopeful sign. "He began to kill me, he was trying to slay me." The master said, "And what did you do? What was his object in slaying you?" The servant said, "Sir, he wanted me to eat that delicious food or to die." The master said, "And then what did you do?" He said, "I simply went up to the kitchen and ate up everything." The master said, "Why did you not wake me up?" The servant replied, "Sir, you were the Emperor of the whole world. In your court there was a grand, magnificent gathering and there were men with drawn swords and cannon. Had I tried to approach your Majesty, they would have killed me. I could not come to you and inform you what a terrible plight I was in, so I was forced to eat that delicious food, to enjoy it by myself."

Rama says you are dreaming about the promised paradise, promised heaven or promised after-worlds. These are things of

which you are dreaming, and these are delicious dreams, these are sweet dreams, and in these dreams you are building castles in the air, it may be on sand. You are building castles and thinking that you must do this and you must do that. You must fear Satan and you must fear God; you must behave this way, or such and such an angel will not let you go from purgatory to heaven. You are dreaming of these things, but Rama tells you it is preferable to be that servant who was frightened by the monster and ate up the delicious food. It is better to do that; that was something which concerned the present; that was something which was real at the time. It is more advisable to attend to the matters which are next to your heart, which concern your business and bosom first, and the next world, that world of dreams will take care of itself. Charity begins at home. Begin at home.

Rama comes now to the question which concerns all of you. It is the question, "How shall a married pair live in order that the marriage may not result in misery,

anxiety, pain and sorrow ?" They say, 'Take away our sufferings, O God, Christ, take away my sufferings. Krishna and Buddha, take away my sufferings !' But Rama tells you they may or may not take away your sufferings after death. But in this life, who is to take away your sufferings ? In this life, the husband should be the Christ of his wife, and the wife the Christ of her husband ; but as it is going on, every wife is the Judas Iscariot of her husband, and every husband the Judas Iscariot of his wife. How to put matters on the right plane, how to place matters on fair terms ? Every wife and every husband will have to embrace renunciation. You know Christ, according to the Christian world, is a picture of renunciation. So, if every wife becomes a picture of renunciation, she can save her husband. Renunciation is a word which makes everybody shudder and tremble. Everybody trembles at this word, but without renunciation there is not the least possibility of bringing any heaven unto your household. There is a

great misunderstanding about the word renunciation. This word has been used so many times in the previous lectures that it is high time to explain its real meaning. Renunciation does not require you to go into the densest forests of the Himalayas ; renunciation does not demand of you to strip yourself of all clothing ; renunciation does not require you to walk barefooted and bareheaded. That is not renunciation. If that were the meaning of renunciation, how could a married pair practise renunciation ? They live as husband and wife ; they have a household, they have property. How could they be people of renunciation ? The picture of renunciation given in the Hindu Scriptures is that of the God Siva and Goddess Parvati sitting together with their family round them. The God Siva and his wife Parvati, husband and wife, live together with their family, with their duties. They are said to be the picture of renunciation in Hindu Scriptures. People understand that the Hindus mean by the word renunciation retiring into the forest,

living aloof from all society, shunning everything, hating everything. That is not the meaning of the word according to the Hindus. The Hindus have to portray renunciation even in their family life. If this Vedanta, if this Philosophy or Truth were simply meant for a small minority of people who retire into the forest, what is the use of it? We do not want it. Let it be thrown into the river Ganges; we need it not. This renunciation which the Hindus preach, every one needs. The kind of renunciation preached by the Hindus is the only secret of success. No hero can distinguish himself unless he is a man of renunciation; no poet can give you any poetry unless he is a man of renunciation. You will mention Byron, who was driven out of England because he was looked upon as a very immoral man. Vedanta says that even Byron owes his genius to his renunciation. It is a very queer idea of renunciation that Rama is going to give you. Washington is a man of renunciation. Had he not had renunciation, he could not have been victorious in the battle. This is

very strange now. Don't you see that every hero, be he Napoleon Bonaparte, Washington, Wellington, Alexander, Cæsar or any one, in order to come out victorious, in order that he may be the master of nations, in order that he may be able to sway all armies, he is to keep himself practically above the world, above all attachment. His mind must be undisturbed; his mind must be in peace, quiet, calm, and he must have a single point round which all his energies are concentrated. He must not be disturbed by other circumstances. And what does that mean? It means renouncing all other objects, so to say. The more of this renunciation a man has, the better he is, the more superior he is. Napoleon comes on the battlefield, and by a single word "Halt," stops thousands of men who had come to conquer him. How is that? Wherefrom comes all that power? That power comes from Napoleon's being lost in the true real spirit, in the divinity within, in the real Atma. This power comes from that. He may or may

not be conscious of it. He is standing above the body, above the mind, above everything, the world being no world to him. Similarly, the greatest genius, like Sir Isaac Newton, in order to enrich the world with his philosophy and science, has practically to realize this renunciation. He rises above the body, mind and every thing. He is sitting in the house, but the house is no house to him; the friends are no friends to him. What a state of abstraction! People say he is doing nothing, but when you say that he is doing nothing, there he is at his best. Apparently he is at a standstill, he has renounced everything; but he is at his best. These people, these heroes, these great men of genius, unconsciously stumble upon renunciation. Now, the truth which they unconsciously put into practice and through which they rise and distinguish themselves, is the object of the Hindu Philosophy to lay before you systematically. The object of the Hindu Philosophy is to bring you to it in the proper way, to make a

science out of it and to explain to you the laws, the rules and the ways which lead you to it.

This renunciation is described by the Hindus as Jnana, which means knowledge, that is, renunciation and knowledge are one and the same thing. The word renunciation is synonymous with knowledge, but not this established knowledge, knowledge of the material objects. Oh, yes, that also does a great deal to help you, but that is not the real knowledge. This alone can never bring you any peace. The knowledge which is synonymous with renunciation is the knowledge of the Truth, the knowledge of the real Atma, the knowledge of what you are. Now, the knowledge of what you are can be imparted to you intellectually. Will that suffice? To a certain extent, but not perfectly. In order that you may become a Juani, that you may be liberated, even when you are in this life, in order that the wide world may become a heaven for you, you will have to realize this divine knowledge, the know-

ledge that you are God, that you are the divine principle, that you are the impersonal supreme energy, force or whatever name you please to give it, that this Supreme God you are. This knowledge acquired not only through the intellect, but in the language of feeling, this knowledge brought into your action, permeating your blood, running through your veins, throbbing with your pulse, being instilled into you and drilled into you can make you *Jivanmukta*. This knowledge is renunciation. Get that knowledge and you are a man of renunciation.

Retiring to the forest is simply a means to an end, it is like going to the university. In the university we acquire knowledge, but it is never understood that we should remain there for ever and ever. Similarly, to acquire this knowledge you may retire into the forest for a while, but the Vedanta philosophy never teaches that retiring into forest is renunciation. Renunciation has nothing to do with your place, position or your bodily work; it has

nothing to do with that. Renunciation simply places you at your best, places you on your vantage-ground. Renunciation simply enhances your powers, multiplies your energies, strengthens your force, and makes a god of you. It takes away all your sorrow; it takes away all your anxiety and fear. You become fearless and happy.

How can a married man realize this renunciation? If the husband and wife agree to bring about each other's pleasure, the matter can be settled even to-day. All the Bibles can do little good unless wives and husbands undertake to be each other's saviours or Christs. Just see. When people come to religious lectures, they are told to renounce everything, to look upon their property and their body as God's, to look upon themselves as not this body, but as the Divinity; they are preached that way. They receive some knowledge. But when they go home, what happens? There comes the wife and she says, "Mr. so and so, I want a big gown," and he says he has not the money. What

does it mean? There comes a child and it says, "Papa, oh dear papa! Come in." Oh, my boy, my wife, my daughter, my sister, begins to say that.

The same daughter, sister, property, house, and family, all these were turned over to God in the church; when the house is reached, all is taken back from God. It becomes "mine", "mine." It is no longer God's. That momentary, passing feeling that overtook the mind, "O God, I am Thine, I am Thine, everything is Thine, I renounce everything unto Thee," that feeling disappeared in a moment, when the faces of the wife and children were seen.

You see that spiritual progress and family life as it stands at present are contradictory to each other; they are conflicting. What is done in the church is undone at the house, more than undone perhaps. It is just like Penelope. She used to wind the thread all day long and when the night came, she used to unwind everything that was wound up. Similarly, all of you wind up your spiritual progress.

in the churches, and in your sermons and prayers, and all is undone, unwound at home. If matters go on that way, there is no hope. If you are not playing a joke with God, and if you do not want to make your prayers a mockery, you will have to attend to the matter in the proper way. You will have to remove the cause that retards your spiritual progress; you will have to mend matters at home. Every wife will have to become the Christ of her husband and every husband will have to become the saviour of his wife. People say, "Oh, I love you, I love you." What a humbug! If you really love your wife or your husband, you ought to be able to sacrifice something for her or him. If you really love him or her, you ought to sacrifice something for him or her, but do you? No, no. The wife wants to possess the husband and the husband wants the wife to belong to him, as if she were an insensate object which could belong to him, could be his property. One wants to make the other a dependent. If you

really love each other, you ought to try to advance each other's good. Do you really do that? You think you do, but you are mistaken in the way you think. Brother, to pander to the sensual desires of the wife or husband is not bringing happiness to him or her, is not bringing real happiness to him or her, not at all. If that were the only way to engender happiness, then all families would have happiness. But is it so? Are families happy? Not one in thousands. Why should they not be happy? Because they do not know how to advance each other's happiness and promote each other's welfare. They do not know that. They think that simply to gratify the animal desires is to advance happiness. To pamper each other's vanity is not doing any real good. Somebody says, "To love is to make a compact with sorrow," and the experience of most of the novelists, historians, and people in this world is the same. "To love is to make a compact with sorrow." But is there something wrong in love that brings about sorrow? No. There is some-

thing wrong in the use you make of love that brings you sorrow in its train.

In one of the Indian Scriptures, there is a story that Lord Krishna, the famous God of India, the Christ of India, was about to be devoured by a big demon. He took a dagger in his hand. He was devoured and swallowed up. Finding himself in the stomach of the dragon, he pierced the heart of the dragon; the heart broke, the dragon bled to death, and Lord Krishna came out. That is exactly the case. What is love? love is Krishna; that means love is God. Love is God and it enters the heart, it enters the inner mind of a man of sensual desires. It enters the heart and just when it has got a seat, when it has a place in the very core of the heart, it deals a thrust, and what is the result? The heart breaks; hearts break. Agony and sorrow is the result; weeping and gnashing of teeth comes about in all the cases of worldly love? That is the way. That is what happens. That is the law. Attach yourself to any worldly object,

begin to love any worldly object for its own sake, and there the God Krishna gets into you and then stabs you. The heart breaks, you are sorrow stricken, and you murmur and cry, "Oh, this love is very cruel, it has ruined me."

There is a law that anybody in this world who will attach himself to any personality or worldly object, shall have to suffer; either that friend or object will be taken from him, or one of them will die, or there will be a rupture between them. This is an inevitable Law. Do not hear listlessly; let it sink deep into your hearts; let it penetrate your minds. Whenever a man attaches himself to any worldly object, whenever a person begins to love an object for its own sake, whenever a man tries to seek happiness in that object, he will be deceived, he will find himself simply the dupe of the senses. You cannot find happiness by attaching yourselves to worldly objects. That is the Law. All your worldly attachments will end in the breaking of the heart; nothing else. Trust not in the mighty dollar,

trust in God. Trust not in this or that object, trust in God, trust in your Atma or Self. All worldly attachments bring misery in their train, because all worldly attachment is idolatry. There are beautiful images made, beautiful statues, etc. All these bodies also are images, idols; they are statues, pictures or portraits. You begin to love a picture for its own sake and ignore the person whose picture it is; are you not worshipping an idol? Suppose you have a picture of one of your friends, and you keep it with you, you love it, shower your caresses, bestow all your affections upon it, so much so that when the man whose picture it is, comes into your house, you heed him not, and you slight him. Is that fair, is that fair? Will that friend leave his picture with you? No, no. He gave you his picture in order that you might remember him; he did not give you his picture that you might forget him. That picture ought not to have been the object of worship; it was idolatry to love the picture for its own sake. You

had to love the God, you had to love the master, the owner of that picture. Similarly, all the objects in this world are simply pictures, emblems of God. Husbands and wives fall a prey to the pictures; they fall a prey to idolatry and become slaves of the image. Your Bible tells you that you should set up no idol, no image for God, and you ought not to practise idolatry. By the word 'idolatry' it was not meant that you should not worship these idols; it was meant that these were the living idols. Do not forget the original for the idol, that was the meaning.

In one of the cemeteries in India, Rama saw an inscription on a tomb which ran like this ;

"Here lies the babe that now is gone,
An idol to my heart.
If so, the wise God has justly done,
'Twas needful we should part."

It was written by a lady. She idolized that child. She began to make more of the child than of the original, of the reality, of which the child was simply a picture;

and the child must be taken away. That is the Law, that is the rule. If you make the right use of the pictures, they will be with you; make the wrong use of them, there will be rupture, sorrow, anxiety and fear. Make the right use, we can keep the picture with us. But only when we love the original more, more than his picture, then alone can we keep the picture with us, otherwise never. That is the Law. That is the way to renunciation.

This is the way that in every house renunciation ought to be practised.

It will be explained more fully. Just see. Here you are, a man or a woman, a lady or a gentleman, a goddess or a god. There is your object of love. What is it that charms you, fascinates you, attracts you? Is it his body, is it his skin, is it his eyes, nose, ears, etc.? No, no, not at all. Be more rational and reasonable than the poets. It is not these that attract you. If these were the object of love, if these had any charm in them, when the body is dead, even then they

would be attractive. When the person dies, even in that state you would be attracted by the body; but you are not. Then in what did the charm lie? Who caused all this charm and fascination? It is the Spirit, then, it is the Life within, it is the Power within, the Atma within, nothing else. Through the eyes of everybody it is the God within that is speaking to you; the God within has the body for its picture, portrait or dress. Love not the dress more than the person, more than the reality within, which wears that garment. Now, reflect and you will see.

There are some people who are more attractive than others, who have more grace in them. You will excuse Rama if he talks about a subject which it is not customary to talk about. It is a strange thing that we do not listen to the things which, in our heart of hearts, most interest us. It is not usually the custom to talk on this subject. But as it is very important and really concerns you, and as others do not talk on this subject, for that

very reason Rama talks on it.

Well, it is grace, and wherefrom does grace come? What is grace, movement and activity? What is that? - Is that due to the eyes, the ears or the nose? No, that appears in the eyes, the ears, etc. You may have heard about Cleopatra, that Egyptian girl, Cleopatra that African Negro girl. She fascinated that Emperor, Mark Antony, charmed him, kept him spell-bound. It was through grace. Grace comes from the Divinity within you and from nothing else. It is activity. And to what is activity, energy, or motion due? Just see. You can walk uphill, you can ascend steep mountains, you can go from place to place, you can move anywhere you like, but when the body dies, what becomes of it? When the body dies, that activity, that God within you that could lift you up to such heights, does not give it help in the same way as it did before. Who is it then within this body that makes the muscles move, that makes the hair grow, that makes the blood circulate

in your blood vessels ? What is it ? What is it that gives all movement, energy and activity to the organs of the body ? What is it ? It is the one Universal Power, the one Universal Divinity, the one Universal God and that you are. The one Universal Power, the one Universal God which you are in reality is the Atman. When a man dies, some men have to carry him to the cemetery or crematorium ; and when he was alive, what was it that lifted his heavy weight of so many pounds to such heights, to such mountains ? It is something invisible, indescribable, but it is there. That is the Divinity within you, that is the God in every body, and it is that God who gives activity and power to everything ; it is that God to whom is due the grace in the movements of every person. When a man is asleep, his eyes do not see ; when he is asleep, his ears do not hear. When a man is dead, his eyes are there, but he does not see ; his ears are there, but he does not hear. Why ? Because that Divinity or Atma within does not

help in the way it did before. It is the God within that sees through the eyes; it is the God within that makes the ears hear; it is the God within that makes the nose smell; and it is the God within that gives energy to the muscles. It is the God within that is the essence, or the quintessence of all the apparent grace. It is the God within. Remember that. Mark that. Who it is that faces you, who it is that looks you straight in the face when you look at a person? It is God within. The outward eyes, skin, ears, etc., are only the garb; they are only the outward raiment, nothing else.

Now when the people in this world love and desire objects, they begin to love the dress, the raiment more than the Reality within, which shines through that dress or raiment. Thus they idolize and worship the raiment, the dress, the image more than the Reality, the Original, the Truth within. Thus it is that people suffer the bad consequences of this sin. Thus it is. Rise above it; rise above it. Let every

wife and every husband try to see the God within each other. See the God within ; worship the God within.

Everything should become Divine to you. Instead of the wife being a wide gaping door to hell, she should be, as it were, the mirror through which the husband could see God. The husband should be the mirror in which the wife could see God, instead of his being the wide gaping door to hell.

How can a wife or husband raise her or his companion to this realization, to this Divinity, to this Vedantic concentration of all the energies ? How can they do it ?

If a wife is to be the saviour of her husband, first she is to save him from all outside contaminations. If he is unmarried, he is liable to fall a victim to all sorts of temptations. He is like a boat without a rudder, at the mercy of all the winds and storms, no matter from what direction they blow. So long as a man is unmarried, a man without divine knowledge, so long as he is unmarried, he has to bear all sorts of contaminations from all directions, and the

wife is, first of all, to save him from these temptations. Now, what is happiness? Ordinarily wives do not save their husbands from these temptations, but they themselves become a heavy burden upon their shoulders. It is just like a man giving away all his dollars and purchasing one big note with all these dollars. He has got rid of the burden of other temptations, but now this one dependence outweighs all the previous humiliation. He is not subject to the previous kinds of temptations, but this one temptation or humiliation is enough for him.

It is just the case of the horse that came to a man to be saved. You know there was a time once when man too lived in the jungles. The horse also lived in the jungles; the deer and stags too lived in the jungles, as they do in these days. A horse was once worsted in a fight with a stag. The stag stabbed him with his antlers. The horse came to the man to seek help. The man said, "All right, I will help you. I have arrows in my hands. You take me on your back and I will go and kill your

enemies." The man rode on the back of the horse, went into the forest and killed the stag. They came home victorious. The horse was very happy. Now the horse wanted to go. The horse thanked the man, and said, "Dear sir, I thank you. Now I want to leave you." The man came up and said, "O horse, O horse, where do you want to go? Now that I have come to know how useful you are, I will not let you go. You have to be my servant, you have to become my slave." The horse was saved from the stags, the deer, and other beasts of the forest, but he had lost his freedom; and the slavery which was the result of his outward success, did not counterbalance his loss of freedom.

So it is with man. After his marriage he is saved from many temptations, but the one temptation, the slavery or dependence to which he is reduced in relation to his wife, is just like the treatment that the horse received at the hands of man.

Now, how is the wife to become the

saviour of the husband? She saves him from some temptations; well and good so far as it goes all right. Now, the next subject is that she ought not to enslave man. (The Americans say they have conquered the Philipinos, but they will be enslaved if they are not careful.) How is this to be effected? A wife should not try to enslave her husband, and her husband should not make her a dependent. This is the next step now. If this is effected, there is every hope; otherwise none. This is a point which is seldom or never brought to your notice, but it is a fact. You know Christ was taken to be the Saviour of mankind, and it was said that he would save the whole universe, and he would wipe out all sin, and bring about the Kingdom of Heaven upon the earth. But in spite of all your Bibles, Korans, and Vedas, in spite of all these, we find the world just as irreligious as it was before. What is the cause? It is because the real cause of evil is not eradicated; the real difficulty lies in your domestic circles. Unless the

wife undertakes to do real good unto the husband, and the husband undertakes to promote the welfare of the wife, religion can never prosper; there is no hope for religion.

You know these are days of steam and electricity. Religion ought to pack up and depart. O Christians, O Hindus, O Mohammedans, if you really want that the misery of the world should be eradicated, if you want that the suffering of mankind should be removed, you ought to attend to this, you ought to establish the matrimonial relations on fair terms, you ought to instil into the heart of every lady and gentleman that it is a duty to prove the Christ to his wife or to her husband. It is incumbent on us to do that; it is our bounden duty to prove the Christ. And how can that be done? That can be done if the wife does not want to make a slave of the husband and the husband does not want to make the wife dependent on him. Free all of yourself, and you will be free. That is the Law. "Action and reaction

are equal and opposite." Make her dependent upon you, make her your slave and you will be a slave too. Oh, this is a most terrible speech. Truth is always disagreeable, terrible. Christ taught that terrible Truth, and he was persecuted and crucified. Socrates came and he was given hemlock. Truth is never taken cheerfully by the people. It seems to be a terrible statement, but so it is. Just mark.

A man has a rope round the neck of an ox fastened to the horns of the ox, and he holds the other end of the rope in his own hand. He thinks that the ox is his servant, his slave; but he is just as much a slave of the ox, as the ox is his slave. What reason has he to say that the ox belongs to him? Because the ox cannot leave him. Now just mark, if the only reason is that the ox cannot leave him, we say that he cannot leave the ox either. The ox cannot leave him because he cannot leave the ox. If he could leave the ox, if he had been free, if he had not been a slave of the ox, the

ox would not have been a slave unto him. This is the Law.

Don't you see that all the families are suffering? Is it not a fact? Is it not a fact that almost all the families in this world, in Europe, America, India, Japan, or any where, are suffering? They say "Happy home, happy home." What a humbug! What a name, a mere name, a mere dream!! How is it that people are suffering and the homes are not happy? And do you not, from your heart of hearts, desire that the homes should be happy? If you wish for happiness, you must be in earnest; do not make the home a big joke. Be in earnest, be sincere; try to find out the cause. Examine it, scrutinize it, investigate it, and you will see that the only cause of the discord and want of harmony in the families is that they do not know the laws of nature, and are ignorant. They are possessed by that demon of ignorance. They do not know what the plan of Nature is, in what line the course of evolution runs. They do not know that. Rama tells you that the line along which

evolution courses and all this nature works is that each and all should, step by step, by slow degrees, come up nearer and nearer to the realization of the Divinity within them. That is the course, that is the line along which all the phenomena in this world move. Everybody should realize the God within him; everybody should become the perfect Atma, the perfect Divinity by realizing the Divinity within. All this struggle for existence is due to people not realizing this.

Make your relations with your wife or husband such that the progress may be in the right line, that you may work with the plan of nature. The plan of nature is freedom, freedom, freedom. Make your wife free of yourself, and you will be free of her. What does that mean? Does it mean that all ties should be broken at once, snapped all at once, cut like the Gordian Knot? Does it mean that? Does it mean that every man should be let loose in this world and every woman should be altogether free? No, not at all. Free-

dom cannot be had that way, that is bondage, slavery. By making the companion "free," it is meant that you should make him or her believe and trust not in your body but in the God within you. When she loves you or you love her, you love the God within her and make her love the God within you. They say they all believe in Jesus Christ. Rama says you ought to believe in your wives and husbands. Rama says, "Believe not in the lump of flesh of your companion ; believe in the Divinity within." You should look at this outward flesh and skin as a curtain which becomes transparent to you, and you see beyond the curtain the God within.

Let us be like a bird, that one instant lights upon a twig that swings. He feels it bend but sings unfrightened, knowing that he has the wings. The twig swings up and down, the bird is not frightened ; for even though he is sitting on the twig, he is on his wings, so to say. The bird knows that he is trusting not in the twig but in his own wings. That is the way.

His trust is not in the twig on which he is sitting ; he relies upon his wings.

Similarly, wherever you may be, however you may be attached to your wife or child, rest not there, set not your heart on that. Let your heart be with God, let your heart be upon the Divinity within you ; that is the way. Behave in this way yourself and make your wife and children behave in the same way. You will be free of them, they will be free of you. No dependence ; independence, freedom !! Thus can every American be made free.

The interesting part of the lecture comes now.

There was seen at one place a most beautiful picture. In that portrait or picture, there was a magnificent coach. Upon the coach there were splendid, royal cushions and pillows. A lovely queen was lying upon the coach ; the children were on one side of the coach and the king was sitting on a chair. It was a beautiful picture, it was charming, it was so splendid. The queen was very sick, on the point of death ;

and her husband, the king, was shedding tears, and her son and daughter were weeping. It was a beautiful picture. Would you like to possess that picture? Oh, indeed, every one of you. Had you seen that picture, you would have purchased it, it was so lovely. Why would you like to possess that picture? There was a charm about it which would have kept you spell-bound, but would you have liked to be that dying lady? Just answer. Would you have liked to be that queen? Very rich she was, but she was about to die. And would you have liked to be that weeping husband, or those crying children? No.

Vedanta requires you to live in your families, to live in your homes, in a position of God, to live in your houses as a witness, as an impersonal God, not attached, in no way mixed up or entangled. Keep your mind always at rest, always unattached, keep your heart and mind always fixed upon the Divinity within, and look at all the household matters just as you would have looked at that picture. You know that when

you look upon it as a witness, it is a source of enjoyment; when you get entangled in it, it is a source of misery. If we get entangled in the phenomena of this world, we are in a sad plight. When we look at it from an impersonal standpoint, as a witness, we enjoy it, it is so lovely to us. Similarly, realize the Divinity within. Hear all of Rama's lectures, and by gradual advancement you become convinced. Rama guarantees that anybody in this world who hears all of Rama's speeches, would get his doubts removed, is sure to come to the conviction of his own Divinity. First acquire a firm conviction in your Divinity or Godhead. Get that, and then by the process which will be given, by the methods which will be told, centre yourself in that Divinity. Become the same, realize yourself to be God, eternal and all-powerful. "The same am I, the same." Realize that, realize that, and look upon all your household concerns and all these matters as if they were that picture, as if you were not concerned at all. This seems to be paradoxical and self-contradictory.

People say that if they do not get entangled in these matters, they can make no progress. Oh, you are wrong. The very moment you get entangled in these matters, you cease to make progress. When you are writing, the writing is being performed impersonally. At that time your egotism, your little self, false ego, is altogether absent; automatically, mechanically is the work being done. It is a kind of reflex action, the hand goes on writing by itself. Why? Because you do not thrust your little self, your selfish ego, into the matter. The very moment you begin to reflect in your mind, "Oh, I am writing splendidly, I am doing wonderfully," you will make a slip, your pen will slip.

Thus we see that work is done only when we get rid of the little selfish ego. The moment you assert the selfish ego, your work is spoiled. The best work is the work that is done impersonally. Renunciation means getting rid of this little personal, selfish ego, getting rid of this

false idea of Self. The sun shines. The sun has no idea that he is working, but as the sun is impersonal, he is so charming and attractive. The rivers flow; there is no little personal ego in their flowing but the work is being done. The lamp burns, but it is not the personal ego—"I am great, I am burning, I am shedding light"—that does the burning. The flowers bloom and send sweet fragrance all around, but they have no idea that they are very sweet, that they are very good.

Similarly, let your work be impersonal, let your work be free from the taint of selfish egotism; let your work be just like the work of the stars and the sun; let your work be like that of the moon. Then alone can your work be successful. Then alone can you really do anything in this world. All heroes, all men of genius had this secret, they possessed this master key. They threw themselves in a state of impersonality, and then alone could their work be so prosperous. That is the rule. Give up the mistaken idea that unless

you get yourself entangled in a matter, you will never prosper. You are wrong in believing that way.

The Law is that a man should be at rest, at peace, undisturbed, and the body should always be in motion; the mind to be subjected to the Laws of Statics and the body subjected to the Laws of Dynamics; the body at work and the internal Self always at rest. *That is the law. Be free. Let things lie as truly but as softly as the landscape lies on the eyes. The landscape lies on the eyes truly, fully, wholly, but how softly. It does not burden the eyes.* All the landscape lies on the eyes, but the eyes are free, not burdened. Just so let your position be in your household matters, in your family or worldly life. You may see all these phenomena and be unentangled, be free; and this freedom can be attained only through knowledge of the true Self, through realization of the perfect Truth, called the Vedanta. Realize the true Divinity, and all the stars and planets will do your bidding.

HOW TO MAKE YOUR HOMES HAPPY. 175

Roll on, ye suns and stars, roll on,
Ye motes in dazzling Light of lights,
Let me, the Sun of suns, roll on.

O orbs and globes mere eddies, waves
In me the surging oceans wide
Do rise and fall, vibrate roll on.

O worlds, my planets, spindles, turn ;
Expose me all your parts and sides,
And dancing, bask in light of life.

Do suns and stars or earths and seas
Revolve the shadows of my dream ?
I move, I turn, I come, I go.

The motion, moved and mover I.
No rest, no motion, mine or thine.
No words can ever me describe.

Twinkle, twinkle, little stars,
Twinkling, winking, beckon, call me.
Answer first, O lovely stars,

Whither do you sign and call ?
I'm the sparkle in your eyes,
I'm the life that in you lies.

This is your true Self ; this is what
you are. Realize that and be free. Realize
that and you are the master of the universe ;

realize that and you will find that all your business matters, all your affairs by themselves, by their own accord, turn up before you in the most desirable way. You will see that success will have to seek you, and you will not have to seek success. You will see that this faith in the Divinity within, this realization of the God within, will make the whole universe your abject slave, will make everything in this world subordinate to you. You will find that success and prosperity will seek you, and you will not have to seek them. "If the mountain does not come to Mohammed, Mohammed will go to the mountain." The very moment you stop seeking pleasure from those worldly objects and become free, realize the Divinity within you, you need not go to Mohammed, Mohammed will come to you. That is the Law. That is the secret, that is the hidden secret governing this world. You are that principle. Realize that, make your wife and children realize it. Be free yourself and set them free. There you make a

heaven out of a veritable dungeon, you make a paradise for you in your homes, you make your most quarrelsome homes happy homes. There is no other way. There is no escape from this inevitable, unrelenting Law. This is the way, this is the only sesame; this is the only master-key which unlocks all the treasures in this world. If you realize the Divinity within you, you are free. Help others to realize it.

Om ! Om !

MARRIED LIFE AND REALIZATION.

*Lecture delivered on Sunday afternoon,
February 1, 1903.*

Can a married man aspire to the realization of the Self?

This question was put to Rama some-time ago and it was fully answered at that time.

Rama will not take up this subject to-day, but will speak on a subject somewhat like it.

Reference was made there to nature of desires:—"As to what desire is, and how motives operate upon the nature of man, how desires fulfilled bring happiness, and how desires not fulfilled bring unhappiness etc." This is a very long and complicated question, and is one to which Rama has given much earnest thought. The

result of Rama's researches will be put into book form under the title of *Dynamics of the Mind*.*

Can a householder—a man living with his wife and children, or with his relatives or friends—in other words, can an ordinary man of the world ever realize Truth or the true Self? This is the question.

We shall take up one aspect of the question. Vedanta simply asks, "Can a sword kill your enemies?"

If this question may be answered in the affirmative, then the question "as to whether a worldly householder can realize Truth perfectly," can also be answered in the affirmative; it all depends upon the use we make of the sword or of the family ties. We can make the same sword kill or protect us from outside attacks: so a man by the misuse of family ties or family relations can kill himself or retard his

*It is regretted that this book could not be put in the final shape. Only some rough notes on this subject written in his early days by Rama are available. It is unfortunate that the expression of the finest philosophy of Rama is denied to us by his premature death. Ed.

spiritual growth, or by the right use of the family relations he can elevate himself, and realize God within him. Thus the question is similarly answered.

Our walks, our daily constitutionals can be a source of enjoyment and recreation ; they can be a source of benefit and refinement if we take them properly ; but the same walks can become a source of fatigue, annoyance and sickness to us if we abuse them.

Similarly with our family relations, they may raise and heal or destroy us.

There was a very good man who kept a very naughty and wicked servant. He used to do every thing in a wrong way ; he used to carry out the commands of his master in a curious way ; in fact his way of doing things was such as to upset even the most serious man ; it was such as to upset any body. This faithful master was never annoyed, but always treated the servant in a most charming manner. At one time one of the guests remonstrated against the servant ; he was very much annoyed

and displeased with his action and asked the master to dismiss him. The master said, "Your advice is very good, and it is given with the best intention; I know that you wish me well; I know that you want my work and business to prosper, and it is on this account that you give me this advice; but I know better, I know that my work is being spoiled, I know that my business suffers. But I keep this servant on the very ground or from the very fact of his being so unfaithful; it is his bad conduct and his wicked habits which make him so dear to me. I love him the more because he is a sinner, a wicked and unfaithful servant." This was a very strange way of speaking.

The master said, "This servant is the only person in the world with whom I come in contact, that disobeys me; he is the only person who does things which are uncomplimentary, derogatory or detrimental to me. All others with whom I come in contact are so gentle, so pleasant, so loving that they dare not offend me, and so this man is

out of the ordinary ; he is a kind of dumb-bells, a kind of special training to my spiritual Self. Just as many people use dumb-bells, pulleys, or heavy weights to exercise the muscles in order to develop their physical strength, so this servant serves as a kind of weight or dumb-bells by which my spiritual body is strengthened. Through this servant I get strength. I am compelled to do a kind of wrestling with this servant, which brings me strength."

So Rama brings this fact to your notice, and draws your attention to this matter, so that if you think your family ties are a hindrance, a stumbling block or a resistance, you need not get annoyed. Just follow the example of the faithful master ; make difficulties and differences an additional source of strength and power.

Socrates had a wife, the most undesirable in the world. One day he was thinking very deeply, was philosophising, and his wife, as was her wont, approached him and spoke in very harsh, rough language ; she reviled and insulted him and called him names ; she

demanding his attention ; she asked him to attend to her, to do this and that thing ; but Socrates went on philosophising. His method was never to leave a problem until it was solved.

The wife roared and stormed at him, and still he did not listen. Then getting enraged, she took up a basin filled with dirty water and poured it upon his head. Was Socrates ruffled or annoyed ? Not in the least. He smiled and laughed and said, "To-day is proven the saying 'Of-times when it roars it rains.'"

Always when she roared, it did not rain, but to-day she roared and stormed, and at the same time there came rain also. After that remark, he continued his philosophising.

This shows that people must not become despondent about their capability of overcoming their temper. If one man, Socrates, could get such complete control of his temper, then all can. Even today are there not people who have control over their temper, and over their habits ? Most

certainly there are such people, and you can do this also by trying.

The way to realize the Truth, or to realize your oneness with the Divinity, the way to realize the unison with the All, or your sameness with the whole world, the way to this Divine realization of the Self can be made smoother through your family ties if you will.

The object and the goal of each and all in the world, the end of Evolution in the world is that each and all should realize the Divinity within; that this little self should accumulate experience until it realizes its unity with God, until it realizes its oneness with Divinity. Even at the sword's point, it must be realized. That is the goal. If the ordinary man finds the family-ties a hindrance, Rama says, the wife and children can be an aid to you.

The earth revolves round the sun. The earth must revolve. The moon wants to cling to the earth. *What is the earth to do? The earth can take up the moon and satellites, and together with them the*

earth can revolve round the sun.

So, O man or woman, if you have set up the task of being drawn towards the Sun of suns, take your companion with you, as the earth does the moon; and with your companion, like the moon, go on revolving round the Sun of suns, the Light of lights. Thus instead of making this one little body partake of the glory, light and lustre of the Sun, you can make your companion share with you the glory and light and lustre of the same Sun. Thus instead of drawing but one soul, you can draw other souls. Instead of working through just one body, you can work through many bodies. They are all yours. All those bodies (as one body belongs to you) can belong to God, can glorify God. Just as when a man goes to a place and takes only one body with him, but he does not leave the head, the hands, the nose, the eyes, the ears, &c. behind; they all go.

Similarly, Vedanta tells you that when you approach the knowledge of heaven, when you realize the Truth, instead of carrying

one-half of you to the knowledge of heaven, you can take all ; you can take the wife and children, you can take along your head, your heart, your hands, as it were.

Thus before realizing your unity and unison with God, first realize your oneness with your wife and children. How can a man who has not realized his oneness with his wife and children, realize his oneness with all ?

The natural way suggested by Vedanta is to begin with those with whom you are connected ; let your being merge in those who are near and dear to you. Let your interests be one with their interests ; let all the bodies be welded into one ; let them become one stream, and then go on experiencing. After that you can take other families in ; and rising by degrees, let all families be as your own body ; and after you feel all bodies as your own, you can realize your oneness with God ; you can take each and all with you.

In the Bible, we read about St. John, the disciple whom Christ loved, Christ loved the

whole world. This saying, "The disciple whom Christ loved" should be put in a slightly modified form, and then it becomes "The disciple who loved Christ." It gives you the clue to the Christian doctrine of Salvation through Christ.

"Action and reaction are equal and opposite." If Christ loved his disciple, then the disciple must have loved Christ. Christ could not have kept on loving him if this were not a fact, by the most inevitable law of nature, "Action and reaction being equal and opposite." Christ was a man of realization, he was one with the Father, the All. He was one who had merged his mind, his intellect, his personality in the Divinity.

The disciples John, Peter, Paul, or any disciple, by connecting themselves with Christ, by loving Christ (for connection comes through love and affection) and by feeling their oneness with Christ, naturally shared the Divinity of Christ.

Here, suppose we have a body which is electrified. By keeping another body in contact with this electrified body, the non-

electrified body receives the electricity from the electrified body.

Similarly, the disciples in those days, by the love of Christ, must partake of Christ's nature; and thus if Christ saves himself, the others must be saved through that love.

According to Vedanta, nobody can realize God unless his whole being is converted into Universal Love; unless he looks upon the whole universe as his body. This is the first step in the realization of Self or Truth; it is to become the whole world. Then the next step is to rise beyond that.

You remember, the other day, in a lecture, two kinds of illusions were referred to, *viz.*, Intrinsic and Extrinsic Illusion.

To the Intrinsic illusion is due the idea of different personalities, the idea of difference of one from another; to the Intrinsic illusion is due the blindness which does not allow people to see God in each and all. It is the cause of the mental disease which forbids us from realizing the unity in all things in the world. The Extrinsic illusion is the outward variance, the illusion of form and name.

Thus in the worldly man both illusions must be dispelled. It is necessary, in the first place, to realize the unity in all bodies. This man who is to overcome both kinds of illusions, at first feels himself to be the Self of each and all, of the whole universe ; he realizes his Atman to be the Atman or Self of all mankind, of the vegetable kingdom, all the trees, all rivers, all insects and worms ; this is one stage of Realization. He is a man who is helped by realizing in the elementary stages his oneness with the wife and children. When he realizes his oneness with the whole world, that is one stage. The next stage is when all outward forms, names and figures disappear, where this *Maya* entirely disappears, and then the whole world, which was the body, is dismissed ; it is merged in the Spirit.

Originally we have to realize the whole world as our body, and then the whole world which is realized as our body is dismissed, is merged in the Truth, the Self which is my Self.

A man of realization first becomes the

whole world, he thus becomes the saviour of the whole world. Thus you are your own saviour, that is the meaning of Vedanta.

The saying "Through Christ we realize God" means that through this state, which is the state of feeling the Self as one with the whole world, by passing through that stage, the Christ stage, you jump into the indestructible, ineffable Self. Thus before realizing the truth, before realizing the Self which is indestructible, which baffles all words and all description, which surpasses all language—a state where there are no forms and names, no differences—before reaching that God-state, you must pass through a state where you find the true Self permeating and pervading all name and form. This state is the Christ state. Thus by passing through the Christ state you pass on to God, and this state is gained by gradually developing your oneness with each and all. The elementary lessons, which practically teach you this, begin when you realize your oneness with the mother, the father, then the wife and children and

friends, and by slow degrees you realize your oneness with the whole country and then the whole world and so on. This seems to be a very difficult task, but it is not so difficult. The beginning is difficult but after a while the progress is rapid. When once a man realizes his unity with one person and becomes merged, as it were, in another, he comes to realize himself to be one with each and all. Here realization practically shows that all affection in this world, by an inevitable law of nature, drives us onward to a state where the object of our affection will not be on the outside; where it will not be external colour, form, feature or symbols, but in the Soul within, in the underlying Reality more and more.

Everybody, from experience, can say something as to the correctness of this statement. When we grow in years, we find that the object of our affection becomes more and more refined; the centre of love becomes more and more smooth and intangible; it becomes more and more subtle.

Have not all persons in the world observed this in life to a greater or less extent? The time comes when in the object of our love, we do not mark the lines of the face, the irregularities of the features or countenance; we do not see the wrinkles the external signs and symbols. We love the soul within, the affection within, the heart within; we love the purity within, the love within. Have not all observed or experienced that? Have not all seen that in our object of affection we do not often see the external faults, the defects of the body. We see only beauty, we are blind to all ugliness. If there is in that object of our love, true affection, our heart melts; it is drawn there. Then there comes a time when the centre of our love becomes more subtle, more refined than the gross, external colour, feature, or signs and symbols; now there is already a step onward, an advance higher. There you are raised from external symbols, from the gross bodies to the refined emotions. Now, beyond that is the next higher stage

when the centre of our love is not feeling, emotion, the purity of the mind or appearance of the object of our love, but when we love God or the Divinity within, we see the true Self, the Atman within. Well, when this stage is once reached ; when the objects in the world become mere pictures, mere hieroglyphics ; when we do not see the objects but see the Immutable behind all objects ; when our looks happen- ing to fasten upon this object or that one, enable our heart to see the Divinity or the true Self in them ; when that state is reached, it is easy for a man to realize the unity, the oneness with the whole world. That is the Christ state. After remaining in this Christ state for some time, the next higher state will be when you are entirely merged in Divinity ; when we are in a state of trance, a state of unison and absorption, a state of immersion ; this is the state of God. We call that Nirvana or Samadhi, a state in which there is no vibration in the mind, no ruffle, no resistance.

How can we make our worldly connec-

tions and relations help us in realizing this state by degrees ?

In India there are people who worship God in the same way as do the Roman Catholics ; they worship God through images and idols. The images of God, of Rama or Krishna are worshipped. Rama and Krishna are the Christs of India.

An old lady came to a saint in India and asked if it was advisable for her to leave her house and her family, and to retire to Brindaban (in India), where Krishna was born. Was it advisable for her to break her family ties, sever all her relations with each and all and retire to that lovely city, Brindaban, the Jerusalem of India ?

This lady had her grandson with her. The sage replied, " See please, mark please, what is it that looks into your eyes through the eyes of your grandson ? What force, what energy, what Divinity is it that looks at you from every pore of the body of this child ? " The lady said, " It must be God. In this dear little baby there is no thought of temptation or wickedness.

This dear little baby is innocent and pure. When he cries, in his wailing is the voice of God and nothing else." Again the sage said, "When you go to Brindaban, you shall have to cling to the one image of Krishna. There in the Jerusalem of India, and there in that image of Divinity, you must worship the Divinity. Is not the body of the child just as good an image of Krishna as the image you shall have to see in that Jerusalem of India?" The lady was surprised a little; and after thinking and reflecting, she came to the conclusion that she might just as well worship Krishna through the body of this child, by regarding this child as the incarnation of Krishna. For God it is that looks through the eyes of the child; God it is that gives the child its power; God it is that works through the ears of the child; God it is that makes the child's hair grow; God it is that works through every pore of his body; it is Divinity.

(According to the direction of the saint, she must no longer regard the child as

her grandson, no longer look upon him as related to her in any way, but must regard him as God, and thus break all family and worldly ties. The only tie should be the tie of Godliness or Godhead. This is the way to renunciation.

Renunciation does not mean asceticism. Renunciation means making everything holy. Renouncing the child does not mean giving up all connection with the child but thinking the child, the grandson, to be God. Realizing the Divinity in each and all: this is renunciation according to Vedanta. Vedanta asks you to give up your wife or your husband and other relations. Vedanta says, "Give up the wife as related to you, give up the wife as the wife, but realize the true Self, the Divinity within her. Give up the enemy as the enemy, see only the God in the enemy; give up the friend as a friend, but realize the Godliness or Godhead in the friend."

Renounce the selfish, personal ties; see the Godliness in each and all; see the Divinity in each and all. This is what the

Hindu Scriptures enjoin upon every husband and every wife to live. According to the directions of the Scriptures which were put in practice by Rama in his family relations, the wife had to wake up every morning and while Rama was absorbed in meditation, while Rama was feeling and realizing the Divinity, when he was lost in God, when he was beyond the body or the mind—when that nectar of sweet Immortality was being taken—then would the wife come, just as the Roman Catholics worship their images, so would she come and look at Rama, ignoring the body. Here as Rama had ignored the body, had risen above this materiality, had become one with Divinity, so the wife would see only the Divinity, God, nothing else. Thus, sitting at a distance from Rama's body she would fix her eyes upon Rama's forehead; she being not so highly advanced, would think of this body, and thus while chanting Om, she would keep this body before her mind to such a degree that all other tughhots were shut out; the idea

of her own body was entirely lost. She felt herself as transformed or merged in the body of Rama, but what about the spirit? There she felt and realized that her own self was the Self of Rama. She felt and realized that it was not Rama meditating, lost in God-consciousness, but that it was *she* lost in God-consciousness. Rama's meditation was hers, and she was feeling herself as one with the whole universe; there she felt and realized that she was the Self and Spirit of the whole world. This way she was a help to Rama, as it were, and Rama was a help to her. Now, how can she be a help? When a wife regards her husband as God, when such thoughts and such currents tend to make her husband God, will not her mental energy, her force directed in this way, make her husband God? Will it not help the husband in realizing his own true Self to be God? Most certainly.

All Christian scientists know from personal experience that we can make any person feel the way we like.

Here is a wife sending forth such

Divine thoughts, sending forth the thought that her husband is God; that thought is helping the husband to realize his oneness with God; so also, when the husband realizes his oneness with God, is the wife helped. O, what a spiritual union that is. What a grand union that is! Both help and are helped. Marriage or love founded on such spiritual union is the happiest in the world. All marriage relations, brought about by attachment to the colour of the face, to the outlines of the countenance, to figure, form, or personal beauty, end in losses, and are very unhappy. Such marriages eventually lead to heart-breaking, anxiety and trouble.

✓ It is the marriage which is based on spiritual union, which takes no account of the colour of the face, or the beauty of countenance or form, but sees the Divinity within, that is the only safe and abiding one. That only can bring happiness and joy.

A lady came to a saint and put the question, "My husband died a few months ago; what shall I do to save him?" Another, a gentleman, came and said he

was going to commit suicide because he had lost his only child ; he could not bear the separation. Another man said he had lost his wife and he did not think it worth his while to live any longer. Now what answer did the saint make ?

The lady was very despondent and very anxious to save her husband. The saint said " You can save your husband ; you need not be despondent ; you should abide by my advice. Every day whenever you feel despondent, or when the thought of your husband comes to you, sit down at once, close your eyes, and place before your mind the body of your husband, and you know that the object of our affection can immediately appear before our mind. When you get this picture before your mind, or when you get the body of your husband before the mind, do not grieve or be sorry, do not sob or cry ; by sobbing and crying, by shedding tears you simply make your husband cling to the earth, you fasten him to the world, and your work is perverted and degrading. You should not try to bring him down, you should not try

to lower him or retard his progress. You can think of the different world of your husband, you can think of him not as dead (because with your eyes closed, the picture of the husband comes most vividly before you) but as living. When you have it before you, then feel, feel, realize that he is God; tell him, preach to him, say continually, pour forth this idea before him, "You are God, Divinity, you are the Lord; in your picture, in your body, in your form, it is the Divinity that is appearing to me."

When we approach a telephone apparatus and apply to it our ears, we hear something; we know that the sound does not come from that steel apparatus, but from the friend behind the scenes or at the other end. Similarly, when you see the picture of your departed husband before you, realize that this picture has the Divinity behind it, tell it "*You are Divinity, you are God.*" This way you can save your departed husband.

Well, if we can save, raise and help our departed friends, we can no doubt save, raise and help our living friends by the same method.

Now, when the husband and wife live this way, the whole union is simply one of spiritual advancement, a source of happiness to each other. You say that everywhere the husband wants to advance the happiness of his wife, to confer on her everything that will make her happy. On account of ignorance people think that they have adopted the proper way ; they think that the proper way is to pamper to the other's taste and thus make the other happy, but it is not so. You only degrade yourself and others by such ways. The Law of Nature is that which makes me happy, must make you happy ; that which is good for me is good for you ; if I advance, you advance ; my progress is your progress, I cannot fall sick myself without making the whole world fall sick ; by keeping my body healthy, I keep the whole world healthy. Action and Reaction are opposite and equal.

If I am really making you happy, I must also be happy. People think that pampering to one another's tastes brings happiness, Surely it does not. It brings about hatred and heart-breakings.

By such acts both suffer ; both feel they are miserable, heart-broken, annoyed. They are filled with anxiety and fear.

Well, these fears, these annoyances are due to ignorance as to the method of making each other happy. If you want to make each other happy, you shall have to make this little selfish self advance ; you shall have to make it realize the true spirit of the friend. Intense strength you will have to give her ; intense strength must be reflected there. You will have to give each other knowledge ; thus you will make your companions happy and be happy yourself in the long run. If you are really a well-wisher, you must give the things which are the true cause of happiness, and those things are knowledge and spiritual freedom. Impart it to your friends. It is the duty of every husband to educate the wife and of the wife to educate the husband. This is the way to really make each other happy. A husband, who is not a professor to his wife, or a wife through whom a husband is not ele-

vated and educated, and a wife who is not possessed of spiritual freedom and knowledge, that wife is far from being desirable. She is a sinner; so is the husband a culprit, a sinner who does not make his house a university for his wife.

As to the Immaculate Conception of Christ, Rama's explanation is this:—Mary, the mother of Christ, was pure, pious and God-loving, and she was a woman who had reached a certain degree of realization, a woman of God-vision. She was one with the Divinity. And the man Zacharius (Joseph stood by her afterwards in order to save her reputation) or if you are not willing to have Zacharius, we will say Joseph was also a very pure, pious, holy man, a man who realized the Divinity in all, who realized God. Both were young, and were of mature age. It so happened that while Mary was entirely absorbed, (I mean the body of course) and the husband also, and while they were both in a state of absorption, or immersion as it were, on an occasion like that Mary conceived. She afterwards entirely forgot that any thing like that had happened.

Often a child is awakened at night and given milk or perhaps candy; and on being asked the next day whether he had any milk or candy given him the night before, he will very often reply "O, I never got any, you never gave me anything, you gave it all to sister." It is a fact that the child took the milk or candy, but he had entirely forgotten it in the morning. The thing is that at night while drinking the milk or eating the candy, the child was in a state of superconsciousness when the mind was somewhere else, or as you know, in a state of somnambulism. Somnambulists walk in their sleep, and do all sorts of curious things, and when asked about them next morning, they know nothing of what was done the previous night. Similarly, Rama's version of the Immaculate Conception of Christ is that Mary became pregnant either by Zacharius or Joseph, while both were in a state of super-consciousness, in a state of Divine consciousness, in a state of somnambulism. It was a state which makes you forget this little body, but you

are in the God-body. In a state of that kind, they cohabited; she became pregnant, and when afterwards she was asked the cause of her being with child, she could say nothing. The Christians said she conceived by the Holy Ghost, which means that being filled with the knowledge of God, being filled with the Holy Ghost, being merged in God-consciousness, she became pregnant; and thus Christ was the son of the Holy Ghost. The Laws of Nature were at that time just the same as they are now, and yet we can say Christ was the son of the Holy Ghost.

Thus, Rama says that this is the way the whole world should act, that many may come up as Christs. Purify your hearts, do not degrade them, if you wish your progeny to be Miltons, Shakespeares, Christs or great men, if you wish your progeny to be for the welfare of the whole world or your own families. Rama asks you to live with your wives and children the kind of life which keeps you above these little selfish interests, the kind of life which keeps you in God, in Divinity, in the Holy Ghost, one with the

All. If the husband and wife be both filled with holy ideas, such sublime energy and such noble feelings, the children of such parents will be Christs. Christs can be produced today if you like.

The home should be the centre and not the boundary of affection. People make home the boundary of affection, so that affection and love may not go beyond that. The home and the wife should be the centre of affection so that rays of love may radiate in all directions ; your love should not be bound there ; your wife should not be brought as the boundary of love and affection. Through your selfish thoughts you bring her low, and you bring yourself low ; you work the ruin of both, The wife teaches you to love, and you should purify that love, and by making it the love of the whole world you should make that love of outside form, figure, colour or body, the love of the Absolute or the Divinity. If you then approach each and all, and with that same love look at the grass, the flowers, the rivers, the hills, mountains and dales, then are you one with the whole world.

She is to teach you how to adjust your position with regard to the whole world ; she is not to put you out of harmony with the world. Now Rama will tell you some of the spiritual laws. These spiritual laws govern all the affections of this world. Even if Rama does not tell you, you are experiencing them all the time and will continue to do so. But telling you will teach you to be on the alert, just as when a man driving in a coach, runs across a stumbling-block which gives the coach a jolt, suffers a bad shock, as he is not aware of what is coming. If we tell him to be on his guard, this warning makes him cautious and enables him to avoid the shock. Similarly, in your worldly affairs, jolting comes, disaster comes, failures and heart-aches come. Now when are these heartaches, these failures, disasters and disappointments to be expected ? Rama lets you know, and when you know that, you will not be shocked. The way is simple and you will avoid them as far as possible. Here is a law as certain and true as any mathematical law ; it is as sure as any physical fact. Whenever a man

or woman begins to love any form, any body, any thing material, he is allowed to enjoy that material object for some time, and just when that material object has got itself instilled into his heart, when it has permeated his whole being, just at that time the object will be removed. This is the law. It cannot be avoided. There is no force which can avert, no force or power which can prevent an occurrence like that. From the most ancient times up to the very present day, there has never been an exception to this law.

Attach yourself to any outside object; cling to any name or personality; depend upon any great man; trust him; rely or lean upon him; and that staff will be removed, you will fall down. Lean upon a table, and if the table is taken away, you fall, you feel a shock. Now, what does that teach? It teaches that we are not to make our affections rest upon these gross, material objects. These gross, material objects should not be the objects of our affection, and yet we cannot get any love in our hearts but through these gross, material

objects. It is through these gross, material objects that we learn love ; but when once that love has been taught to us, Nature tells us that this love cannot be chained to the object. It must be advanced ; it ought to approach the Divinity behind. Woe unto the man who does not apply the love which he has learned at the feet of the wife to this Divinity behind. You will be damned if you do not apply it ; you will suffer. The wife and husband should grow together ; and while she teaches us to love, that love must not be kept in this body, but must be applied to each and all, to the whole universe.

Spiritual development does not germinate in seed sown in the soil of earthly pleasures. So when the seed of your love is sown in the earthly body of the wife or husband, that seed of love which was sown in the earthly body, is as it were sown in the earth and covered over. That love is good when it dies and comes forth and bears fruit in the open air. Thus in the wife or husband, sow the seed ; but in the wife or husband, or in the material object, the seed

sown must die and come out in the open air to bear fruit. So far as affection for worldly objects is concerned, there will always be apparent failures. As the seed dies, the Law of Nature is that the same seed will one time make you realize God. A man who has never loved can never realize God ; that is a fact.

It is usually taught that religion has nothing to do with worldly love. Rama tells you that it has ; the right use of affection makes you realize God. " All other pleasures are not worth it pain." Really the same pure love makes you realize God and is the synonym for God.

The aim of the husband should be the elevation of the marriage tie, and not money-making and the wrong use of family relations. The same articles which originally were the means to happiness are made an end to bring unhappiness. Don't make the means an end. Money or wealth should be simply the resource to protect you from cold, to quench thirst or appease hunger and to keep you in a room where nobody may disturb you. Now, see how little money we need to

appease hunger, quench thirst or obtain clothing so that we are not caught by cold.

People say "we catch cold." It is not cold that catches you, but you catch cold; it is not disease that catches you, it is you who hunt after and catch the disease. This expression is correct. To prevent yourself from catching cold, you must put on clothing, but such clothing is simply to protect you, to prevent you from catching cold. That clothing may be of a rough kind, it may be cheap clothing; it need not be so costly. We can live in small houses, not so dazzling, not so grand as these houses of to-day. We can have plain, small houses which are quite sufficient to protect us from the attacks of animals or from other people; we have no need of these beautiful houses.

Men have made the beauty and grandeur of their houses the one great aim in itself, the beauty of clothing another thing, the complex nature of the eatables served on the table, as the one end and aim; no, not end and aim, but simply means and end.

In the history of the world, some peo-

ple lived in small huts and houses ; they were poorly clad and poorly fed ; yet they were the heroes of the world.

You know about Plato. The name Plato is *Racom* which in Persian means "the liver or dweller in a tub or cask." That was his house, that was where he used to retire from the world.

Just think, people who lived in such poverty did so much for the world.

Shakespeare's house on Strafford-on-Avon is not a grand house. During the first part of his life he was a poor man ; during the last part of his life he accumulated a fortune.

In the first part of his life he took care of the visitors, took charge of the horses of the people who attended the theatre.

Newton was also a poor man. He used to express sorrow when he had no money to give to the poor or to buy books ; but never at any other time was he sorry for his poverty. Just see, the people who were poorly fed and poorly clothed were those who did so much for the world. The Hindus in India formerly lived on the fruits of

the forests. These people gave to the world its greatest Philosophy, Vedanta, the Philosophy of Freedom and Love.

Try to make great and good men of yourselves. Do not expend your energies, do not waste thought on building beautiful and grand houses. Many of your houses are large and grand, but the men in them are very small. There are large tombs in India, but what do they contain ? Nothing but rotten carcasses, crawling worms and snakes.

Do not try to make your wife, your friends and yourself grand, by wasting energy on big houses and grand furniture. If you take this idea, if you realize that, if you perceive and know that the one aim and goal of life is not in wasting energy and accumulating riches, but in cultivating the inner powers, in educating yourself to free yourself, to become God, if you realize that and expend your energies in that direction, the family ties will be no obstacle unto you.

Some people say, "No, no, we can live in a simple style ; but there are our

guests. If we have but two finger bowls etc., what would they say?"

O dear one, do you live for yourself or for others? Live for yourself. It is no duty of theirs to interfere with your life. When you eat your food, do you eat or do they? Do you digest your food, or do they digest it for you? When you see, is it the muscles of your own eyes, or their eyes that help you to see? Be your own centre of gravity. Be self-sustaining. Have some backbone in you, and care not for the opinions of your guests. Let not the secret of hospitality lie in board and bedding. People think that if they do not give their guests proper board and bedding, they are not hospitable. This makes the owner of the house an appendage to it. Please do not make yourselves appendages to property, but make that property an appendage to you. Realize your power.

When a guest comes to you, let him leave your house enlightened, elevated; let him leave it wiser than when he came; let this be your duty to your fellow-men.

This is the way to make your household happy. This is the way a house-holder can make his household a stepping-stone instead of a stumbling-block. When a guest leaves wiser than when he came, care not for the food and bedding. Give him something better, give him knowledge and wisdom. Let him share your love. Remember that even though I give you no penny, if I do you no bodily service, yet if I give you a smile lovingly, sincerely, earnestly, you cannot but be elevated and cheered up; a great service has been rendered. Giving a man money is nothing; it is just like a husband giving a wife money and then divorcing her. She does not want money, she wants love. By giving the man money, you play the part of a criminal, you want to dodge him off. Give him love and knowledge; enlighten him; this is grand hospitality and this you should have; this is the love you should entertain for your wife and children.

VEDANTIC IDEA OF EATING MEAT.

Question—What about the eating of meat ?

Answer—As to meat, people think that the people of India abstain from meat-eating on the ground of mercy to animals. It may be that there are some sects that abstain from meat-eating on that ground, but Vedantins at least do not.

Vedanta does not ask you to abstain from eating meat on that ground. O no. Vedantins, and usually Swamis, do not eat meat, but they do not abstain from eating meat on the ground of cruelty to animals. That argument is not right.

According to Vedanta, *all pity is weakness*. Now, this may startle you, but it is so. So do philosophers think this system of pity which is the desire to please others,

so to say, to cater to the desires or whims of others, this congeniality in company on the part of men and women to be nothing else but a form of vanity, a form of idolatry and weakness. Is this pity or vanity, is this desire to please others a compliment to society? No; these are all properties of ignorance and nothing else.

How many sins, how many mistakes are committed in the name of pity? How many mistakes are made from the desire to be congenial in company?

Here is a man who happens to fall into the society of some young gentlemen who like to eat, drink and be merry. Well, some one of the young men proposes to have a drink. The others consent, and this stranger falls a victim to the desire or idea of being a good company, and he begins to drink simply to please them. There is no desire on his part to drink, but to please his fellow associates, he does as the others do. Here is the desire on his part to please others and this desire makes him take liquor. Another time this same gentleman falls in

similar company and is again tempted to drink with the sole desire of pleasing others, and so it happens with him from time to time until there comes a time when he becomes an abject slave to the habit of drinking.

Similarly, ladies also, with the sole motive of pleasing others, do that which by slow degrees makes them slave to certain habits. Thus Vedanta says that this desire to please others is at the bottom nothing else but ignorance, weakness and vanity combined. Never do a thing with the object of pleasing others. He is brave who can say no. Your strength of character and bravery are manifested by your capacity of saying no.

Now about pity. How many people keep themselves in hell simply because they think they ought to have regard for the feelings of others? Call that which Rama speak as a diabolical law; but it is that law the virtue of which you will one day realize.

Just mark how many people in the world are in hell, simply because of being pitiful because they think it cruelty on their part to follow the truth, or to behave in obedience

to the truth, because their relatives or friends are opposed, or because it will break a man's heart.

Vedanta says, if you object to Truth because it may break the heart, it is better that a body should die than that the Truth should be murdered. Vedanta says, "Have more regard for Truth than for the feelings of this or that individual"; because, if you value the Truth, you are really valuing the friend. The more respect and attention you pay to his vanity or his desires, the more you are trying to murder his true Self which is Truth. "Have more regard for Truth than for his outside body."

Again, how many people are there who are creating hell for themselves by this idea of self-respect? A terribly misunderstood word is this self-respect. By the term 'self-respect,' they mean self-respect for this little body, this little personality.

✓ O Divinity, O God in the form of mothers, sisters, fathers, brothers and children, see that self-respect means not the respect for these little bodies or the personality, see

that self-respect means regard for Truth, regard for the real Self. By the kind of self-respect that you are encouraging, you are slandering your real Self under the cloak of self-respect.

You respect your Self when you are filled with God-consciousness, when you are filled with the thought of God within, then are you filled with self-respect. By the worship of the body you are committing suicide; you are digging a pit for yourselves.

As to meat, Vedanta says, "Have no clinging to your bodies; mind not whether your body lives or dies; care not whether people worship your body or pelt it with stones. Rise above it."

Let one person put a garment on the body and let another tear it off, it should matter not.

"No praise or blame when the praiser and the praised or the blamer and the blamed are one."

✓ That being the case, if you realize your true Self, if to you the consciousness of this little body is unreal, then as far as

you are concerned, regard for the outside flesh and blood of others will disappear.

Rama will break down to-day some of your most favourite superstitions.

Vedanta says, "You can consider other idols to be real to the same degree as you look upon your own idol, the body to be real." That is the Law. You can conceive or regard the personality, the body of others, just in proportion as you regard your own personality or your own body to be real. That is the law.

When you rise above the personality and the body, then to you the personality and the body of others will be obliterated, they will be spiritualized and etherialized; they will no longer be gross as before. This being the case, the next thing for a man who has realized the Truth is that it should make no difference to him whether millions of suns and stars are hurled into nothingness. To him it matters not whether goats, sheep or oxen die; no, no, to him it makes no difference, he is above it.

Krishna was acting as charioteer for

Arjuna, when the greatest war of the world was raging. There Arjuna felt dismayed and horrified; the thought of pity and mercy overwhelmed him. Then this hero trembled and quivered; he was overpowered with the thought of mercy. Krishna the incarnation of God, Krishna the greatest man that was ever born, Krishna the Christ of the universe, not only of India, Krishna spoke to Arjuna and told him that this body he was not, this personality he was not, the true actor was the Divinity; Krishna told him that it was the Divinity acting through his body. There Krishna spoke to him and awakened in him God-consciousness, told him plainly what in reality he was, brought him out of fear, brought him out of anxiety and weakness. He told him that his real Self was imperishable the same yesterday, to-day and for ever, that it was incapable of change, that it was immutable and unchangeable, and said to him, "Arjuna, you cannot die. Remove any of these bodies, but their real Self never dies. You never dies; and even

if you do not realize the whole truth and are confined within the four walls of transmigration, even then realize that it is not your personality nor theirs which is reality; realize the true Self, that is God, and that never dies. Why should you shake and tremble? See what your present duty is; if your present duty of the world is to kill all these men, then kill them." Krishna tells him, "I am the God of gods, the Light of lights and am I not destroying every second millions upon millions of birds and animals, am I not hurling them into nothingness? Here am I, Nature, God, Providence, ever doing these things, yet I am always Immaculate and untainted. God kills, yet is God to blame? No, God is still pure." Now Krishna tells Arjuna, "If you realize the Truth, if you become one with God, if you realize your true Self, then your body becomes simply an instrument of Divinity. In the name of justice, duty, truth and right, if your body kills and destroys millions upon millions, you are pure, you are intact, you are untainted."

Such truth has to be realized by the people, but Rama should not refrain from speaking the truth whether you can realize it or not.

That was Vedanta, which did not hesitate to destroy men, even the nearest and dearest relatives of Arjuna, who were his preceptors, his uncles, his brothers and others. Vedanta says that by killing, Arjuna was not tainted. Then how can Vedanta hesitate in killing goats or sheep, oxen or any animals? Yet Vedanta tells you to abstain from meat entirely on other grounds.

Meat-eating puts you in a state or condition where you are not able to concentrate the mind easily. If you cannot abstain from meat-eating, if you cannot overcome the habit, then Vedanta says, "Have it; don't give it up." Different kinds of food produce different effects. If a man drinks wine, he becomes intoxicated; if a man takes opium, it produces a particular kind of effect; a man takes arsenic and it produces a particular kind

of effect; so a particular kind of food produces a particular effect, and so does meat. The effect which meat produces on the body is not the effect which the students of religion require.

If you are a warrior or a person whose duties are active, then Vedanta says that you must eat meat as you require it and you must not live entirely on vegetable diet. As to other vocations, Rama says that you must try it on your own system. Some can do better, others worse, without it. The plan of nature is that the fittest must survive. Here we see big whales advance; they survive, and in order to make them survive, nature wishes them to live on small fish. Thousands upon thousands of small fish must perish but the big type must live on; it is the plan of nature. Thus we see in the mineral kingdom, that the earth, the soil perishes, and the vegetable kingdom survives; the vegetables feed upon the soil. Again, in order that animals should survive, vegetables must perish, must be consumed; animals must feed upon vege-

tables, it is the plan of Nature. It is the plan of Nature that man, the highest type, must live on animals which must serve his purpose. Rama does not mean to eat animals but to use them ; animals must serve man ; then we see in the ordinary man of the world, the higher naturally go on advancing. When widespread wars and diseases come, the lower and weaker natures die for the sake of the higher ones ; that is the plan of Nature. This Law governs the universe.

Thus Rama says, if by eating meat you can serve the cause of the world better, then eat it ; if by abstaining from it, you can advance the higher truth, then abstain from it.

Everybody is to look upon his little self as God's Self. All are to do everything, according to Vedanta, impersonally and unselfishly. You are to do everything as if you were not doing it ; not doing it with this little ego, not from the standpoint of desire and egotism, this standpoint is to be discarded. When your body works in the world as Nature works, distributing work, making

work, and finishing work for the All, with no selfish egotistic desire, but work for the whole, for the All. If to advance the cause of the whole world, it becomes as necessary for this bodily machinery to feed upon meat, as it is necessary for certain wheels in a factory to be greased with oil, if it becomes necessary for your body to be lubricated with meat, as it is necessary for those certain wheels to be lubricated with oil, then do not shrink from eating it. But it becomes a sin when you want to eat meat to enjoy its relish. It will become a sin, as everything else, if you do it with the idea of gratifying your desires. Then it becomes a sin.

There are people in India, who in passing through the streets faint at the sight of the dead body of an animal hanging in the shops. They can't bear the sight, let alone eating it.

It becomes a sin when you eat meat with the idea of gratifying your selfish taste ; but if you take it in the same way as medicine, if you take it with the sole object of doing important work, and to keep your body at its best to advance the cause of humanity, then it is no sin.

People make taste the primary motive. If a thing tastes good and is also a help to advance the cause of truth, then take it ; but to take a thing only because it is sweet won't do. Usually things which are palatable are also useful, but it is not always so.

This question suggests another. How often are the Scriptures misread, how often are books misinterpreted ? This is the great bane of society, this misreading of the Scriptures and the wrong use of the so-called sacred Scriptures or texts.

It is said that a Milton is required to read Milton. Very true. So also it requires a prophet to understand a prophet, and in order to understand Christ you must become a Christ. To understand the Vedas, you must become the Rishis of the Vedas. How well is this idea put forth by Vedantin writers, whose writings are made use of, but whose names are not used. These people realized to such an extent that the body of the reader was their body. In the Vedas we find such expressions—"O people, rise above the Vedas, use the teachings and profit by

them. Rise above the gods and angels ; see what you are. You are everything." So does Jesus say. We can pick out texts in the Bible which have a meaning of this kind—"The kingdom of heaven is within you." People make an entirely wrong use of it; they misinterpret the meaning. This reminds Rama of a story.

There was once a preceptor who being very tired, lay down on a sofa and asked his disciple to come and massage him by treading on his legs. That is a practice most frequently followed in India. So the preceptor asked the boy to massage him, but the boy said, "No, no, master, never will I do that ; your body is too sacred, your personality too holy. I dare not put my feet on your body, that would be sacrilege ; I will not commit such a sacrilege ; I will do anything for you, I will give my life for you, but I will not tread on your body." The preceptor said, "O son, come, I am very tired, come, come, and massage my body." The boy began to weep but could not be persuaded to commit such a sacrilege. The preceptor said, "O

foolish boy, you do not want to tread upon my lower limbs, you do not want to insult my body, but you trample upon my sacred lips, you trample upon my sacred face ; this is more sacrilegious ? Is it more sacrilegious to trample upon the word of the master or to massage his body ? ”

People will very readily trample upon the sacred Scriptures of Jesus or Mohammed, or of the Vedas, but will regard this flesh and blood as sacred and holy, the same flesh and blood which Christ asked the people to eat. Did not Christ ask the people to eat of his flesh and drink of his blood at the last supper ? When the bread was broken, he said, “ This is my flesh, this is my blood.” This is what all prophets see. They see Divinity in all personality, in all bodies, and they wish to master them ; they wish them to rise above their bodies, they wish them to tread upon their bodies, but you would rather tread upon their sacred communications than massage their bodies.

Rise above the personality, seek the God within. If Christ ever lived in this world, he

lives in your bodies. Let Christ be the starting point of your religion, let him be the starting point of your advancement, let him be your boundary line, and do not let him be a thorn around you. Let him be the starting point of your religion, of your advancement. Become Christ yourself and understand the meaning of Christ.

Well, what happens at present? People who do not wish to get rid of this little false Satanic ego, want to materialize Christ, and they also want to keep God under a veil. They want to keep God personified and objectified. Instead of raising themselves to God, they want to bring God to their level. This is illustrated by two funny words in the Bible, *viz.* "The Spirit of God brooded over the waters."

There was a boy, the son of a wine merchant, in India. He was put to school, and began to learn English.

In India, especially in the Missionary schools, it is the Bible that is taught first. The English reading was concerned with the Bible. Well, when the boy came to this

passage "The Spirit of God brooded over the waters," he was puzzled. The boy knew the word 'Spirit', and he knew the word 'brooded' and the word 'water', but he did not know the word 'God'; and he said, "the Spirit of God brooded." Does God mean barley, corn or grapes? I know spirits come from barley and corn, or grapes &c. and he thought here was a queer kind of wine put in the ocean. His father used to mix alcoholic spirits with water, and he was acquainted with that kind of spirits, but here was a queer kind of mixture.

O, this is the way people misinterpret the Scriptures, because they live in wine shops too much, because they live in materiality too much, and those sublime and sacred Scriptures are taken in the gross sense and materialized.

There was a man employed in the army. He was in love with a lady, and his officer was also in love with the same lady. This lady had given her heart to an officer of the lower rank. The subordinate officer took leave from the army and went home, and

the lady embraced the opportunity to be present at his home also. The marriage was arranged and he thought it necessary to get his leave of absence extended ; so he wired to his officer to extend his leave of absence. The superior officer came to know about the whole affair, and he knew that the leave of absence was wanted that this officer might marry the lady. Now the superior officer was jealous and did not wish to grant the leave, and, in answer, telegraphed this hasty message, in laconic language, "Join at once." He meant that the subordinate officer should join the army at once. This man was reading the message which said, "Join at once," and he wanted very much to stay away, but the message said, "Join at once." He felt very much disappointed and worried over the matter. While he was in this state of mind, the lady came in and seeing him so despondent wanted to know the cause. He showed her the telegram. The quick wit of the lady helped her to interpret the message to her own advantage and she put a most gladsome interpretation upon the message,

and she was rejoicing and dancing. She asked him why he was so miserable ; she thought he ought to rejoice. She was preparing to leave the room when he asked her why she was leaving so quickly, and she replied, "To make all preparations for a hasty marriage." That is the way people read their own meaning into the sacred Scriptures. Such interpretation might have done well for the lady who wanted to get married but, it won't do for the interpretation of the Scriptures.

The Scriptures tell us, "The body is the temple of God." This text is most abused. Indeed the body is the temple of God, but did that text mean that you should make the temple all-in-all and forget the God within ? The object of the temple was not the same as that of the Roman Catholic temples of to-day. People forget the Divinity within and make the temple the all-in-all.

It was meant by that passage that the Divinity, the God within, was to be worshipped and not the temple.

People enter the temple and forget the God within. So when they read, "The body

is the temple of God," they misinterpret the meaning and make the wrong use of it and pamper the body. It is sometimes seen that people want to pay too much regard to the body, and pamper to their vanity and whims, and they quote this passage to justify such acts. This question is made a fort to guard their vanity, weakness and ignorance.

Here is an abuse of the text. It is a good thing that they do not make a still grosser use of the word 'temple.' When a certain student read the text, "The body is the temple of God," he put the question, "Where are the ears of God?" It is a good thing they do not put a grosser interpretation upon the text; the interpretation already put upon it is gross enough.

If the body is the temple of God, you should forget it, it is intended to be forgotten; the higher use of the temple is to forget it, and not to pamper and burden it with all sorts of treasures. Realize the God within; the temple will take care of itself.

Is not God omnipresent? Is not the temple of God everywhere? The sun is the

temple of God. Are not all the stars the temples of God? Everything is the temple of God. Rama says every object is the temple of God; the body is the temple of God because the body is nearest to you. Every object teaches you Divinity. The origin of every object is God. As to this, Rama wants to tell you one thing, to give a message from heaven to all those who suffer from heartaches, from inner pangs, anguish, or trouble.

God sends this message in the pages of the past history of the whole universe. God sends that message in your veins, in your nerves, in your brain. God is preaching the message in every household, in every family. Hear this message, attend to it, and save yourselves. Disregard this message, respect it not, and hang yourselves, die, perish; there is no alternative.

How many times a day does a man die? Whenever you feel frightened or feel undue misery, whenever you are in that fearful state, there is death; you forget God within. Listen to it and save yourselves; disregard it and perish that very moment.

This is the Law, unrelenting, inviolable, very severe and very hard. This is the Law. What is the message? Hear it. "All those who want to be worshipped, must suffer crucifixion." Christ suffered crucifixion first and was worshipped afterwards. Buddha suffered crucifixion first and was worshipped afterwards. Socrates suffered crucifixion and his body is worshipped to-day. Bruno died first and he was respected afterwards. A thousand prophets in India suffered crucifixion and were worshipped afterwards. These people paid the price first and got the reward afterwards.

It is a fact that all these prophets paid the price first and got their reward afterwards; but what of the other people of the world? What about men and women in this world? They want to purchase first, and to avoid the price; but the price must be paid.

Everybody wants to be worshipped. Worship means love and respect and honour; everybody wants to be loved, respected and honoured, and they want to get devotion all round. They want to get flatterers all round

them. Everybody in the world is suffering from this disease of worldliness, this disease of vanity, this disease of love for the body, this love for the body of others, this deep-rooted disease, this ignorance which makes you believe in the body as the Self, which makes you mistake the body for the Reality within you; this ignorance which changes itself into the disease of a craving for worship. This disease, this idea of being worshipped cannot be enjoyed without paying the proper price for it. This Divine Law of God spares not any body, spares neither Christ nor Krishna. Christ had to pay the price of crucifixion first and was worshipped afterwards. According to the Law, Socrates paid the price first and was worshipped afterwards.

All the prophets paid the price first and were worshipped afterwards. Your Napoleon, Washington and others paid the price first and were worshipped afterwards. Newton and others live in the grave, are living in the grave the life which before was a life of crucifixion. They are above the body, above the pangs of hunger and thirst.

Read the life of Newton, and you will see that many times he forgot to take his meals. These people paid the price first and got the worship afterwards.

This Law spares not; it is no respecter of persons; it respects not your sinners, your saints, your prophets or your philosophers; it is the unrelenting, inexorable Law. Now, who are you to expect a special dispensation in your case, to expect a special regard for your bodies? If you expect to be worshipped, loved, or honoured by others, if you expect to be respected or made much of by others, you must pay the price.

In the play of "*The Jewess*," the Jewess wanted to be worshipped by Joseph. All right, you may be worshipped first; she was worshipped first, but she had to pay the price. Even if Nature, Providence or God has some regard for you and something is sent to your house, it does not mean that He will demand no price. If we had paid the price beforehand, it would have been all right, but now He has sent the book, and there is a very keen demand to get the price.

The Jewess got worship from Joseph and had to pay the price. For five years she was raving crazy, mad in love. Ignorance must pay the penalty, the price.

What happens to every hero in every novel or drama, happens in the whole history of the world. The Law is to get rid of this little self ; then only will you be properly loved and never otherwise.

The way to get the desires satisfied is to give up these desires. There is a beautiful word in the Persian language called *matlab*, one meaning of the word is "desire," the other is "never ask." It is a wonderful word. The real desires you possess must be given up in order to be satisfied. Rise above the desires, rise above the personality, above this little body.

Here is a lamp. Moths are fond of the lamp, they are in love with the lamp, and they come and burn their bodies for it. Now, burning is looked upon in Asia as a sign of love, and they say, "Here are moths so much in love with the lamp that they burn themselves."

Vedanta says, "No, no, it is the lamp

which burns itself first and then is loved afterwards."

Similarly, rise above the body, burn up this personality of yours, singe it, consume it, burn it up, then and then only will you see your desires fulfilled. Then will worship be accorded to you, then will the objects of your desires worship you. In other words, "Deny yourself." It is easy to say, but it must be put into practice.

It is not in churches that you are done with God; not in temples, not in going through ceremonies are you done with God and get freedom. It won't do to have paid court to God. You must deny yourself every day of your life. In ordinary transactions with your friends, in buying things in the market, in your relations with relatives, you have to realize it.

A boy learning the multiplication table is taught the rules of multiplication. The rules of multiplication come to the memory and mind of the boy, but that alone will not suffice. His intellect only has learnt the Rule of Three; he will have to prove and

practise until it becomes part of him, so to speak ; it will have to be at his fingers' ends. So long as you know a rule by heart, it is in your brain only and you sometimes make mistakes. Mistakes cannot be avoided unless you work out hundreds and hundreds of sums, and get them at your fingers' ends ; then only are you in a position to work out without making mistakes.

Just so, you read in the Bible "Deny yourself," and you read it as a boy learns the Rule of Three. It won't do. You will have to apply it to your every day surroundings ; you will have to concentrate your mind upon it ; it will have to be worked out and practised over and over again ; the sum will have to be worked out by denying yourself.

In your talks to children, apply this rule. While walking in the street, deny yourself. While cracking jokes, apply this rule ; you must work out, you must examine this sum. It is not an easy task to learn Vedanta. The book of Vedanta can be easily told, but Vedanta must be learned through yourself. What makes the work light is

constant practice, discrimination and getting Vedanta at your fingers' ends so to speak.

While Professor of Mathematics, Rama could solve mathematical problems as fast as he could write them down. They were so easily handled. Why? Because the different rules had been learned until Rama had them at his fingers' ends. Rama was so practised that (for example) taking 18 digits as multiplicand and 17 digits as the multiplier, Rama could tell the result instantly in a single line. How? By practice. Thus must your temple be in your heart. The temple of Vedanta is in the shop, in the street, in your bed, in your study, in your dining room, in your drawing room, in your parlour. These are the temples where you have to live and realize the Truth; these are where you have to work out your examples.

When Rama was a boy, he was one day walking along the roadside, reading a book. A gentleman came along and cracked a joke with Rama. He said, "What are you doing here? This is not a school, young sir, throw aside your book." Rama replied, "The

whole world is my school." Now does Rama realize what should be your school.

If Vedanta is not practised in everyday life, what is the use of it? Vedanta, printed in books and placed on shelves to be eaten up by worms, won't do. You must live it.

They call Vedanta fire. If Vedanta does not remove our misery and suffering, then this Divine fire is not even of the same rank as the material fire which cooks your food, which appeases your hunger and which removes your chill. If Vedanta does not remove your chill, if it does not make you happy, if it does not cast off your burdens, then kick it aside. You learn to realize Vedanta, you acquire it only when you put it into practice.

There was once a man, Yudhishtir. He was the heir-apparent to the throne of India. There is a story related of his boyhood. He was reading in school with his younger brothers. There were many brothers. One day the Head Master, the Examiner, came to examine those boys. This Principal came and asked them how far they had advanced, and the younger boys

laid before the master all they had read. When the time came for this boy, the master put the usual question to him, and the boy opened the Primer and said in a cheerful happy tone, not the least ashamed, "I have learned the alphabet, and I have learned the first sentence." The master said, "Is that all?" and pointed to the first sentence. The master said, "Have you learnt anything more?" The boy said hesitatingly, "The second sentence." The prince, the dear little boy, said this cheerfully and happily; but the master was exasperated, because he expected him to apply himself to possess high knowledge and great wisdom, and not to be snail-slow. The master asked him to stand before him. He was very cruel and thought "to spare the rod was to spoil the child." You know, professors think that to break rods upon children moulds the children, and the more rods they break, the better moulded are the children. That condition of mind made the master very cruel, and he began to beat and thrash the boy, but the latter kept his calm; he was cheerful as before, he was as happy as ever. The

master beat him a few minutes, but found no signs of anger or anxiety, fear or sorrow, on the beautiful face of the prince, and his heart relented, even as stones might have melted, so to say looking at the boy's face. The master reflected and said to himself, "What is the matter? How is it that this boy who by one word can get me dismissed, who is one day to rule me and the whole of India, is so calm? I am so severe on him and he does not resent it in the least. I was harsh to the other brothers and they resented it, and one of them took hold of the rod and beat me; but this boy preserves his temper. He is cheerful, calm and quiet," Then the eyes of the master fell upon the first sentence which the boy had learned.

You know, in India, the Primers do not begin with dogs and cats. In India, Primers begin with God, and with beautiful advice. Now, the first sentence after the alphabet in the book in Sanskrit was "Never lose your temper, never get annoyed, have no anger." The second sentence was "Speak the truth, ever speak the truth." The boy had

said he had learned the first sentence, but he hesitatingly said he had learned the second sentence. Now, the master's eyes fell upon the first sentence, "Lose not your temper, have no anger," and then he looked at the face of the boy. One eye of the master was on the face of the boy, and the other eye on the sentence in the book ; then the meaning of the sentence flashed through his mind.

Then the face of the boy told the meaning of the sentence. The face of the boy was the incarnation of the sentence written in the book, "Never get angry." The calm, placid, bright, happy, cheerful and beautiful face of the boy brought home to the heart of the teacher the meaning of the sentence, "Never get angry."

Heretofore the master had transgressed ; he had learned the substance of the sentence originally through the lips. Now did the master know that this sentence was not to be talked out like parrots, but could be lived, could be carried into effect ; and then he realized how little was his own knowledge. He felt ashamed within himself that he had not

learned the first sentence, when a boy had really learned it. You know the boy, by learning a thing, did not mean learning it by rote ; but by learning he meant practising, carrying into effect, realising, feeling, and becoming one with it. This was the meaning of learning to this boy.

No sooner did the master understand the meaning of learning than the stick fell from his hand ; his heart relented. He took up the boy and clasped him in his arms and kissed his forehead ; and then he felt his own ignorance and his lack of practical knowledge to such an extent that he felt ashamed of himself, and he patted the boy on the back and said, " Son, dear Prince, I congratulate you on having truly learned at least one sentence. I congratulate you that you have properly learnt at least one sentence of the Scriptures. Ah ! I do not know even one sentence, I have not learnt even one sentence, for I get angry and I lose my temper ; anything will put me in temper. O my son, pity me, you know more, you are more learned than I." When the master spoke thus, when he

cheered the boy, the boy said, "Father, father, I have not yet learnt this sentence thoroughly, because I felt some signs of anger and resentment in my heart. When I received a five minutes' thrashing, I felt signs of anger in my heart." Thus was he speaking the meaning of the second sentence ; thus was he speaking out the truth, when there was every temptation to conceal his inner weakness, on an occasion when he was being flattered. To reveal by his own acts the weakness lurking in his soul, the child proved that he had learned the second sentence also, "Speak the truth." By his acts, through his life, he lived the second sentence.

This is the way to read things ; this is the way to learn Vedanta, live Vedanta, practise Vedanta.

Now Rama says, nobody can redeem you, you must redeem yourself, you are your own saviour. Early in the morning when you chant *Om*, make firm and strong resolution to live it, to practise it. In every act you undertake, before beginning to do it, be on your guard. Just as when going to the river to

bathe, you prepare yourself for swimming; so when you begin a task, when you go to see somebody, when you are to meet some person, before that, just prepare yourself for the way. Just as when you go to the river to bathe, you strip yourselves; just so must you strip yourselves of this false ego, this personality, this temple of God. Strip yourselves of all vanity, feel God, and realize the true Self, and be determined to see God in every body. When you go to a friend, or when you go anywhere, go prepared, and when you are ready to do things, you will not fail; you will keep your balance, you will lose nothing. When a thing is done and you return from the friend's house, or from anybody whom you may have met, prepare yourself again.

If your hands are soiled, you wash them. If a lady or gentleman sees a spot on the clothing, they begin at once to cleanse it. Similarly, after having passed in the company of those where your personality and your egoism were made manifest, immediately after leaving them the first work is to wash your hands, then sit in your Godhead again.

Again when you are annoyed or distressed, when your balance is disturbed, what should you do ? Follow the very same process of balancing.

The doctors' balancing scales when exposed to the air are disturbed, they oscillate up and down, and what do they do to remedy it ? They keep them in a quiet place and the time will come when the balance will be perfect and the scales will be at rest. Similarly, when your mind is ruffled or annoyed, shut yourselves up in a room ; leave the company of your friends and return to solitude. Time and solitude will make you strong ; chant *Om* and think Vedanta, think and realize your Divinity, your Godhead, and you will be quickly restored, you will gain your balance and be at rest.

If you think that your soul is disturbed or annoyed, if you think that your mind is disturbed, if the thought of anger, hostility, anxiety or fear is in your mind, what must you do ? O, you have no right to show your face to any body. A face pitted with small-pox should not be shown to anybody. You

should shut yourselves up in quarantine ; you are cholera-struck, you are plague-stricken ; you are infected with a contagious disease, and you have no right to appear in society ; heal yourself first, and then come out.

Well, if the face or dress of a lady or gentleman be soiled, O, he or she will never appear in society. Similarly, if your soul is soiled, if you are stricken with a contagious disease, so to say, if your real nature is suffering from cholera, never, never come out in society. Sit alone, chant Om, feel God and when you think God, when you feel God, then come out.

Rama tells you that if you begin to feel this power, you will find a marked change in your life.

People want to eat fruit, but they want to cut down the tree that bears the fruit ; they want to be happy and to enjoy themselves, but they do not want to live in the Truth. Enjoyment and happiness come only when a person lives in his Godhead, lives in the Divinity.

People want to get these bodies

worshipped, they want to get all the comforts for these little bodies, but they want to avoid the price; but it won't do. You can live in cities, you can carry on this herculean labour within yourself; it is possible, it depends upon your own stamina.

Rama tells you he is really above fear, above anxiety, above annoyance, but it is achieved by constant practice. It has brought Rama up from a state of the lowest depths of weakness and superstition. At one time Rama was most superstitious; every whiff of wind threw Rama off his balance. If one man can do this, you can.

Om !

I AM ALL LIGHT.

Lecture delivered in Denver, Colo, January 13, 1904.

What is the real Self? The body is not the real Self, nor is the mind the real Self, nor is this life the real Self. How do you know that the world is? Through your consciousness. Even your consciousness undergoes three kinds of changes or moods. There is the waking consciousness, there is the dreaming consciousness, and there is also the deep-sleep consciousness. Your consciousness being like a thermometer or barometer, it gauges the temperature or the pressure of the world.

The consciousness in the wakeful state indicates that the world is solid, rigid, set in its laws and rules. The verdict of consciousness in the dreaming condition is quite different.

But the dreaming and sleeping conditions are just as strong as the waking condition. Again we see that your sleeping experience takes just as much time as the waking experience. In your life you sleep just as much as you wake. A child is, so to say, all the time asleep. All the world undergoes that experience. The reading or verdict of our consciousness in the wakeful condition is flatly contradicted by the verdict of consciousness in deep sleep or dreaming state.

Now that which is the same yesterday, to-day, and for ever is real. This is the criterion of Truth accepted on all hands. That which persists is real. This consciousness takes three different forms from the subjective stand-point. In the wakeful state this consciousness identifies itself with the body, and when you use the word 'I,' you understand by it this body, this consciousness. It assumes quite a different state in the dreaming condition. You become changed. The dreaming subject is not the same as the waking subject. You find in your dreams that you are poor, whereas you are rich. You find

yourself surrounded by enemies, your house is destroyed by fire and you barely escape alive. In your dream you may have taken some water, and when you awake, you find yourself thirsty. The dreaming subject is different from the waking subject. So the consciousness assumes one shape in the dreaming condition, and another in the waking condition, and it takes a third shape in the deep sleep condition. Your consciousness then identifies itself with nothingness. You say, "I slept so sound that I dreamt nothing at all." In the deep sleep condition there is something in you which keeps awake all the same, which does not sleep. That is your real Self. That is distinct from the objective consciousness, that is pure consciousness. That is your Self.

A man comes up and says, "At 12 o'clock last night I was on Broadway Street and I saw nothing. There was not a single individual there at that time." We ask him to put down in black and white the statement that there was not a single individual present on the said street at such a time. The man says it

is a true statement, for he himself was an eye witness. Then the question is put, "Are you nobody or somebody? In order that we may accept this statement on your authority, it is self-contradictory. You must be present there if it is true."

When one is in the profoundest slumber, on waking up they say they dreamed nothing. We say, brother, you make this statement that there was nothing there, but in order that this statement may be correct, you should come forth as a witness. If you had been really absent, wherefore this evidence that you give? There is something in you which is awake even in that deep sleep. That is your real Self, that is Absolute Will or Absolute Consciousness.

See how the whole world expands from it. Look at rivers. They have three states. One that of a glacier, the other that of small rivulets and brooks. The snow has thawed and the river is in a very soft, quiet, gentle condition. The third condition is when the river has left the mountains and gone into the plains and become very turbulent and

filled with mud. These are the three conditions.

In the first condition in the mountains, the image of the sun was not seen in the snow. In the second and third it is seen. In the second state the river was not navigable, it was not of any practical value, but still it was very beautiful. In the third condition it is navigable and the fields and valleys are fertilized also. So we see there were two things present ; one was the sun and the other the river.

One is the Sun of suns in you, which is God in the deep sleep condition. That Sun of suns shines upon the congealed snow ; that Sun of suns is the witness, the motionless, the unmanifest. When the Sun keeps shining on that nothingness in you for some-time, say in the deep sleep state, the Sun of suns in you keeps itself in a shining, heating condition, making the causal body in you melt, and from that nothingness flows out the dreaming condition. This is what the Bible says, "God created the world out of nothing." There was God, and that which is called

nothing in the first place. Just as the sun creates the rivers out of the snow, the Sun of suns, the God in you, shone upon the seeming nothing—which the Hindu calls Maya—and outflow the subject and object. The subject means the perceiver and the object is that which is perceived.

The dreaming experience is to the wakeful experience, as the tender, small rivulet is to the mighty river. They say that man is made in the image of God. In deep sleep you have no ego in you, while in the dreaming and wakeful conditions you have. In the dreaming and waking conditions you have the reflection of God. The real Self is God, the Sun, and not this reflected image. In dreams you see all sorts of things. In order to see anything, in what light have you to see it? Is it the light of the moon, the light of the stars or the sun that enables us to see things? No. Now what light is it that enables you to see all sorts of things in dreams? It is the Light *within* you. It is the same Light which makes every object visible. This Light which enables you to see all sorts of things

in the dreams simply shone free in the deep sleep state. It makes the objects in the dreams visible, so that Light remains constant in the deep sleep state as well as in the dreaming state. Just as in the dream if you see the moon, the moon as well as the light of the moon owes its existence to the Light within.

To-day it has been proved that you are all Light. You are the Light of lights. Just as in the stream, you know that the sun which is at the source is the same as at the mouth, so the real Self in you is the same in the deep sleep, the dreaming, and the wakeful states. That thou art. Identify yourself with that reality within, then you are strong and full of power. If you identify yourself with fickle, changeable things, it is like a rolling stone gathering no moss. The sun is the same at the source, the middle, and the mouth of not only one river, but it is the same in all the rivers of the world.

✓ That Light of lights in you is the real Self of the deep sleep, the dreaming and the wakeful states of all the people in the world. That Light is not different from the objects

upon which it shines. You are that Light of lights. Dwell upon this idea that you are the Light of lights. That am I. I am the Light of lights. Identify yourself with the Light of lights. That is your real essence. No fears, no frowns, no sorrow, everywhere it is that. The Light of lights, the constant, the unchangeable, the same yesterday, to-day, and for ever. I am the Light of lights; the whole world appears as mere eddies and waves, as mere ripples and rings.

The following method will be found extremely beneficial towards lifting the veil enveloping the 'little self.'

People say 'when you walk, have a friend to talk.' This is fallacious for the following reasons:—

First. When we walk alone, our breath is natural, rythmical and conducive to health. For this reason, Kant towards the close of his life always walked alone to keep up the harmony of breath, and he lived up to a good old age. When we walk alone, we can breathe through the nostrils, but when we are talking, we have to breathe through our mouths.

Breathing through the nostrils is always invigorating and gives strength to the lungs. God breathed into the nostrils of man and not into the mouth. We may exhale through the mouth, but we should always inhale through the nostrils. The air that enters the lungs is sifted by the hair in the nostrils.

Second. When we are walking alone, we are in the best mood to think, and sublime thoughts just seek us. Lord Clive somehow stumbled on this secret and used to walk up and down when he had to think upon a most intricate problem in Indian politics. Thus walking alone is extremely beneficial in intellectual culture. When we are walking in company, or when we are walking with people who are all the time forcing their ideas on us, we shut out upon ourselves the original and sublime thoughts which had to visit us otherwise.

Third. From the spiritual stand-point, when walking alone, the mind shakes off the dividing forces and the discordant elements and gets its centre; and imagination, which is the relaxation of the soul, finds an

opportunity to enjoy itself. The whole system is invigorated.

Make this auto-suggestion to yourself that you are happiness incarnate. "I am the Light of lights." That is the idea which is to be emphasized in cultivating our higher faculties. Walking in the moon-light or early in the morning has indescribable benefits connected with it. Walk towards the setting or towards the rising sun, walk on the banks of rivers, walk where the cool breeze is playing, and you will find yourself in tune with nature, in harmony with the universe.

OM! OM!! OM!!!

BE NOT CENTRE OUT.

Lecture delivered at Castle Springs, on June 9, 1903.

The way with the people here is to keep talking while they are eating, but in India it is different. There, while you are eating, you have never to talk. You know while eating everybody has to do that process religiously as it were, has to make it sacred. With every morsel of food that goes into your mouth, you have to contemplate on the idea that this morsel is a representation of the outside earth and here am I incorporating into me the whole universe. And while they are eating, they constantly keep that thought in their mind and chant OM, mentally realizing and feeling that the whole world is incorporated in me. OM, OM, the universe is in me, the world is my body. Thus with every morsel they find themselves spiritually strengthened. Spiritual

and physical meat go together. The whole world is I, my own flesh and blood. The food is a representative of the whole world, my own flesh and blood. All is oneness. That being already familiar to the Hindu minds, all those ideas flock into their minds and the feelings, emotional nature and will power are strengthened to such a degree that realization comes immediately, and the very process of eating called animal process is a realizing process.

While bathing, you are to chant hymn, which means water; water is the ocean of solid earth. Stripped of the clothes the body is united with the water, the body is receiving that water into every pore and we are one with nature, one with the fish. regaining our brotherhood with the water of the universe. Just as the water is taking off the soil and dirt from the body, so is the soil taken off the soul. The whole universe is my food, I am eating air. Similarly every process and every act of life, according to the Vedanta, may be turned into a religious act. Even diseases are deified.

When smallpox visits a house in India, they never worry, never do any thing, they rejoice. Is it not wonderful? They have all sorts of music, it is a most religious occasion. Divinity is worshipped by each and all in the house. They have no grief or anxious desires. When the child is cured, they celebrate the worship of the Divinity by giving away money, and beating drums and making great show of joy and happiness, expressing their gratitude and love to the divine universe....Now-a-days these ceremonies have lost their significance to the masses. Whether the people understand that or not, Rama knows the meaning and puts all that to the best use.

Rama recommends one thing to every one of you. Early in the morning when you get up or are walking or doing anything else, keep your thoughts always at home. Keep yourself always in centre. Be not centre out. Just as the fish live in the ocean of water, just as the birds live in the ocean of air, just so you live in the ocean of light. In light you live, move, and have your being.

Even when it is dark, it is light then according to Science. The inner light is always present. In the deep sleep state, light is present. In order to aid concentration, in order to rise to the highest summit of realization for beginners, it is found absolutely necessary to associate their being with light.

We do not worship light as a material thing, as the Roman Catholics do with their idols. As a most decided step which is calculated to bring you realization of Self, it is preached over and over again in the Hindu Scriptures that you must begin by continually contemplating the light of the world as yourself. When you are chanting OM, feel that you are Light, Glory. Light you are. This idea which is so scientifically brought about in the Hindu Scriptures, was stumbled upon by all the prophets. Christ said, "I am the light of the world." Mahomet and all the great saints spoke in the same way. As light you permeate all things. These ideas are to be constantly kept before one and in that way you are always in touch with Divinity. Thus with the Hindu, every-

thing is done from a religious stand-point, always in harmony with the Spirit.

Willing or unwilling, all the forces of nature are bound to bring man to the realization of Self. Favourable as well as unfavourable circumstances make no difference whatever. Just as in walking we raise one foot and then the other is brought down, pleasure and pain continually following each other, this process is working throughout the whole universe. Those people are really happy who keep themselves above worldly pleasures and pains. Both of them are to be avoided and therein lies true happiness. One is as welcome as the other. Worldly pleasures and pains do not appear to him as being different, one is as acceptable as the other to the man who rises above them. In the womb of every pleasure is pain present, and in the womb of every pain is pleasure present. He who takes up the pleasures must take up the pains also. They are inseparable. The way to true happiness is to rise above them. Enjoy the Self all the time. That man is free who can enjoy the pleasures as well as the pains.

Live in the real Self always, and nothing can mar your happiness. All nature pays homage to the man who is free, the whole universe bows down before him. I am that, there you are free. Whether this is appreciable to-day or not, it remains a stern reality, and it must be realized sooner or later by all. The chanting of SOHAM and OM is simply to keep you in the truth. The greatest fall is being brought down to the plane of causality. The very moment one begins to reflect upon the causes of the phenomena in the world, from that very moment one falls. A child is above causation, he enjoys everything and cares not for reason. So he is cheerful and happy. He is above the plane of causation, causality. Instead of falling into the plane of causation, you must rise into Divinity. I am simply the witness of the phenomena, never entangled in them, always above them. All these phenomena are simply harmonic vibrations, the upward and downward motion of the wheel, the raising and bringing down of the step. The object is to make you rise above causation and not to

bring you down. Continuous struggles and efforts have to be made to rise above the plane of causation. Live in your Godhead and you are free, your own master, Ruler of the Universe.

OM! OM! OM!

AIDS TO REALIZATION No. I OR PRANAYAMA.

Lecture delivered on March 8, 1903.

To-day Rama will discourse on certain matters which will be of great help to those who have listened to his previous lectures. We will take up *Pranayama* first. *Pranayama* literally means 'control of breath.' The Hindu books on Yoga give eight principal methods of controlling the breath. But Rama will lay before you only one method known as *Pranayama*, a very important method of controlling the breath. You will put the question what is the use of controlling the breath? In answer to that Rama simply says, "Learn this method of controlling the breath and put it into practice, and your own practice will show that it is extremely useful, highly beneficial." Whenever you feel

dizzy, whenever you feel in dumps, in blues, dejected, crestfallen, whenever you feel put out, practise *Pranayama*, which Rama is going to lay before you, and you will see that immediately you are rested. You will find the immediate use of this way of controlling the breath. Again when you begin to write on any subject, when you begin to think on any subject, and you find that you cannot control your thoughts, practise this *Pranayama* and immediately you will marvel at the powers you will attain. Everything is in order. Everything is put in the most desirable state. These are the benefits of *Pranayama*. It will cure you of many physical diseases. You will be cured of stomachache, heartache, headache by *Pranayama*. We will now see what is that. In this country people are trying to control the breath this way or that, but Rama lays before you a method which has stood the test of time, which was practised in India in the most ancient days, and which is practised there even to-day and all those who have practised it there from the most ancient times to the present time, have found it highly beneficial.

Well, in order to practise *Pranayama* you must sit in a most comfortable, easy position; to sit cross-legged is the most comfortable posture, but this posture will kill you, a West Indian. You may sit in an easy chair. Keep your body straight, back-bone stiff, head up, chest out, eyes front. Place the right hand thumb on the right nostril, and inhale the breath slowly through the left nostril. Go on inhaling slowly, until you feel at ease, go on inhaling as long as you conveniently can. While inhaling, let not the mind be vacant. While you are inhaling, let the mind be concentrated on the thought that all omnipotent, omniscient, omnipresent Divinity is being inhaled, that you are drinking Divinity, the godhead, the whole world, the whole universe. Well, when you think you have filled in the air to your best, then close the left nostril, through which you were inhaling, by finger, and when you stop both nostrils, let not the breath escape through the mouth; keep the inhaled breath within you in the lungs, in the stomach, in the abdomen, all the cavities being filled with

air, the air which you have inhaled, and when the breathed air is in you, let not the mind be vacant, let the mind be centred in the idea, in the truth that you are Divinity, the Almighty God that fills, permeates and pervades everything, every atom and molecule in the universe. Feel that. Put forth all your energies to realize that idea, apply all your strength to feel your Divinity. Just as the breath fills your body, so realize and feel that you are the truth, you are the power divine that fills the whole universe. Feel that. You want to concentrate your minds on that. When you think that you cannot hold the breath any longer, then keep the left hand nostril shut, open the right hand nostril and through the right hand nostril, slowly, gradually exhale. There let the mind not remain at rest, let it work, let it feel that just as the breath comes, and impurities of the stomach are being driven off, so is all impurity, unchastity, all that was unclean all that was wicked, savoring of wickedness, all ignorance is exhaled, driven off and deserted. All weak-

ness is gone, no weakness, no ignorance, no fear, no anxiety, no pain, no worry, no troubles, all ceased, gone, left you. When you have exhaled, when you have breathed out so far as you most conveniently can, go on exhaling so long as you conveniently can, and when you think that you cannot exhale any longer, then try to keep all air shut out with both nostrils open. Take off the hand from your nose ; don't allow the air to come in for sometime, for as long as you can, and while by your efforts the air is not allowed to enter the lungs through the nostrils, let the mind be again at work and let it feel, let it be exerted to its full power and strength, in realizing that this is the unlimited Divinity. All time and space is thought by me, my own real Atma, Self, beyond time, space and causation, feel that this Divinity is beyond time, space and causation, is not limited by anything in this world. It is beyond imagination, beyond thought, beyond all that, beyond everything, not limited, everything is contained in it, everything is limited by it, the Atma or Self cannot be limited. Feel that.

Thus you mark that in this *Pranayama*, as laid before you so far, there are four processes, both physical and mental. The first process was inhaling. The inhaling part was the physical process, and the idea, the way of feeling and thinking and applying your mind and exerting your energy to realize that Divinity, that Divinity am I, Divinity is Me, this idea was the mental process connected with it. Again while you kept the breath in your lungs, there was a double process, the physical process of keeping it in your lungs, and the mental process of feeling that you were the whole universe, and in the third process you exhaled through the right nostril, and threw off all weakness; firm determination to keep yourself rooted, established, seated in the Divinity, never to allow any weakness or any demon temptation to approach you, and then there was the fourth process of keeping the breath outside. Thus the first half of *Pranayama* is done up to so far in this fourth process. One-half is finished. After going through this fourth process, you may take a little rest.

Then allow the breath to fill your nostrils as it may. Inhale and exhale just as you inhale and exhale rapidly after taking a long walk. This natural inhalation and exhalation which will go on very rapidly is *Pranayama* by itself. That is the natural *Pranayama*. So after taking rest this way, after allowing your lungs to inhale and exhale for sometime, begin again. Now begin, not with the left hand but with the right hand nostril. Mental process the same as before. Only the nostrils are changed. Inhale through the right hand nostril, and while inhaling, feel that you are inhaling Divinity, and after inhaling to your full, so long as conveniently you can, keep the breath within you, and again, when the breath is within you, feel that you are the breath and life of the whole universe, you fill and enliven the wide world, and after that exhale through the left hand nostril, exhale through the nostril through which you inhaled in the first half of *Pranayama* and feel that you are driving off, just as the sun drives off the mist, fog, cold, darkness; so feel that all weakness, all darkness is being driven off

from your mind. No mist, fog, darkness or cold. And then keep the breath outside your nose, and try to elongate and lengthen every process. Altogether we have got eight processes in this. The first four processes form one-half of the *Pranayama*, and the last four form the second half of the *Pranayama*. Try to lengthen every one of these processes as long as and as much as you can. Here is harmonious motion ; just as a pendulum has got double oscillation, so here you have to make a pendulum of your breath, harmonious motion. You will see by your own experience that you gain immense strength. Most of your diseases leave you ; consumption, diseases of the stomach, blood diseases, and almost every disease will leave you if you practise that.

Well, Rama finds that when people begin to practise *Pranayama*, most of them fall sick. The reason is that they do not adopt the natural course. They begin to inhale and exhale for so many seconds ; that will make you sick. Be natural in every part of this breathing. Make efforts, do your best to

lengthen every process, but do not fatigue yourself. Do not work much yourself. If after performing only the first two processes, say, the inhalation and keeping the breath in your lungs, you feel tired, stop. Stop, you are under no obligation. The next day be more considerate, and while performing the first process or the second process, try to keep your energies reserved, so that you may be able to continue the remaining processes; be judicious.

Well, this is the only favourable method of controlling the breath. This is a kind of physical exercise. Those who think that this *Pranayama* has got something mystical, something divine meaning in it, are mistaken. Those who think that the highest realization culminates in it and that there is nothing higher than it, are mistaken. *Pranayama* or this control of breath has nothing supernatural in it. It is an ordinary exercise. Just as you go out and take physical exercise, so is this a kind of exercise of the lungs. There is no real significance in it, nothing mystic about it.

One thing more ought to be said in

connection with *Pranayam*. When you begin to inhale or exhale, keep your (you will pardon if Rama uses that word) abdomen, the lower part of the body, drawn in. That will be of great use to you. Again when you inhale and exhale, let the breath reach and fill all your belly. Let not the breath simply go up to the heart and no farther. Let the breath go deeper down. Let every cavity of your body, all the upper half of your body be filled. Well, this will do for *Pranayama* and those who want to concentrate their minds on Vedantic lines, will find it a wonderful aid to practise *Pranayama* before they begin to chant OM, before they begin to concentrate their mind on any method they have read in the Vedantic literature.

Now will Rama lay before you one method of concentrating the mind. This paper you need not begin to read just now. Rama will let you know how to read it. Well, you know this is for those who have been attending Rama's lectures. Those who have not attended the lectures will not find it interesting, will not be able to find any good

in it, perhaps, still the method of reading it will do them some good. They can apply that method to their own prayers. They need not take this paper with them, they may learn the method and apply it to their own prayers. If you think that these typed papers are of any good, you can get them printed, anyone of you for your own use. This is a form of prayer. It is not a prayer in the sense that it begs, asks, or seeks anything from God. It is a prayer in this sense that it enables you to realize your Divinity. Most of you have got that red book on "Realization" by Rama. Well, this paper is on the same line as that book. This paper, meaning the one entitled Soham at the end of this lecture, you can keep in your pockets all the time, and whenever you feel that the circumstances of your position are too much for you, whenever you feel the burden of cares, worries, anxieties of your everyday life weighing you down, take up this paper, sit in solitude, and begin to read it in the way which Rama will illustrate to-night.

Sit at your ease. Sit in the same way as

you were asked to sit when practising *Pranayama*. You may close your eyes, begin in a prayerful mood, or keep your eyes half closed, just as you wish.

“There is but one reality, OM! OM!! OM!!!” Read that and lay aside the paper, let it rest there. “There is but one reality.” You know that, that is the truth. At least all those who have taken interest in Rama’s lectures know that that is the truth, and when you are convinced that that is the truth, *feel* it. There is but one reality. Say that in the language of feeling, say that with your whole heart, melt in the idea. There is but one reality, OM! OM !! OM!!! Now see, after writing this verse. ‘There is but one reality’ there is written opposite to it OM! OM!! OM!!! What does that signify? That signifies that when you have filled your heart, saturated your mind with the idea that there is but one reality, instead of reading out all these words, one, two, three, four, five, say only one word OM, as this one word represents the whole idea for you. Just as in Algebra, we represent big quantities by

x or *y*, *a* or *b* or some other letter, so when you have read out this thought 'There is but one reality,' this name OM, which is the holy of holies, this name OM possessing the highest powers of Divinity or God, should be chanted, and while chanting it feel the idea that there is but one reality, while your lips are chanting OM, your whole soul should feel the idea that there is but one reality ; but at present to you the words 'There is but one reality' are most probably mere jargon, they convey no sense to you. If you have heard Rama's lectures, you must know that there is but one reality. It ought to have a concrete meaning to you. It means that all this phenomenal universe which dampens our spirit and mars our joy, all this phenomenal universe of difference is no reality, the reality is only one, all the circumstances are no reality. This is the meaning. The reality is only one, and these baffling circumstances are no reality. Those who have not tried this experiment, and have frittered away their energies, alone deny the existence of this one reality. It is just as much a matter

of experience as any experiment performed in any laboratory, it is a solid, stern fact. When you melt your mind, when you lose your little false self in the Divinity, the consequence is (mark these words of Jesus of Nazareth) that if you have a mustard seed worth of faith and bid the mountain to come, it will come. Live that reality, feel that reality and you will see that all your circumstances, all your imminent dangers, all the troubles and anxieties that stare you in the face, are bound to disappear. You put more faith in the outside phenomena than in the Divinity, you make the world more real than God. You have hypnotized yourself into a rigidity with regard to outside phenomena, and thus it is that you involve yourself in all sorts of sickness and trouble. Take up this paper whenever you are much dejected, and feel that there is but one reality. See that this one statement is a higher statement than all the so-called truths insinuated in you through the books. All the so-called facts which you believed to be facts, are simply an illusion, a delusion,

hypnotized into you by the senses. Be not dupes of the senses. Somebody comes and finds fault with you, and criticizes you, another comes and abuses you, another comes and puffs you up and flatters you; all these are not facts, all these are not reality, the reality, the stern fact you should feel. When chanting this, dispel and expel all the belief that you have put into the outside phenomenal circumstances, put forth all your energies and strength on this fact, "There is but one reality" feel that. "There is but one reality OM ! OM !! OM !!!" Well, oftentimes you will see that reading out for the first time the idea of 'There is but one reality' will make you cheerful and happy, will keep you above all pain and difficulty; but if you feel inclined to read further, you may, otherwise it is enough, if you can put into practice only one sentence of that in your pocket. If you think you require some more strength, read the next sentence, "That reality is Myself." Now it comes nearer home. Oh, my neighbour is not different from me, I am

present there also. That reality is Myself. OM! OM!! OM!!! Mark, some people say that when you are chanting OM or doing this, keep your hands closed ; no restrictions of any kind. Feel the idea. It is not necessary when concentrating to throw yourself in any definite position. No restrictions. When you are feeling, feeling and trying to breathe in and take in the idea, then care not about the body, be not concerned about what the people will say. If you are inclined to sing, go on singing. If you are inclined to lie down, lie down on the floor. Feel the idea. If your hands strike that way, let them strike. No restrictions as to the body, feel the idea. Here comes the idea 'Omnipotent,' dwell on it. This paper is for those who have attended the lectures. Those who have not, will of course not find it of much interest. Those who have attended the lectures will know that the real Atma is all power, the Self Supreme is omnipotent. With regard to that, everything in this world is being done by the Atma, just as through the sun is everything being

done on this earth, The wind blows on account of the sun, the grass grows on account of the sun, the river flows through the sun, people wake up on account of the sun, the roses bloom on account of the sun. Similarly, it is on account of the Atma, on account of the Omnipotent Self Supreme that every phenomenon is taking place in the universe. Omnipotent, Omnipotent OM ! OM !! OM !!! Thus all the doubts which weaken and baffle you, all the misunderstandings which make a coward of you, have no right to make their entrance into your holy presence, feel that you are Omnipotent. Just as you think, so you become. Call yourself a sinner and you must become a sinner ; call yourself a fool and you must become a fool, call your self weak and there is no power in this world that can make you strong. Feel that Omnipotence and Omnipotent you are.

Then comes 'Omniscient.' Take up this idea, let the mind dwell on that thought, sing OM. The word OM stands for Omniscience, and chant OM. The word or formula to be chanted is OM ; Omniscience, OM, OM.

Proceed this way and let those wrong notions which hypnotize you into ignorant fools be dispensed with. The most direct road to Godhead is that.

Take up the similar idea 'Omnipresent.' Feel that you are not finite, not this little body ; you are not this little self, this Jiva, this ego you are not. That which permeates and pervades every molecule and atom, that is your Self. Bear in mind not the least doubt about it. Omnipotent, Omniscient, Omnipresent that I am, that pervades everything, all bodies are mine. OM ! OM !! OM !!!

Well, Rama need not dwell on the remaining sentences, they will simply be read out to you. Practise this method and Rama is wrong if you do not realise Divinity and truth in one week.

" Perfect health is me."

If that body which you call mine is sick, leave it aside, do not think of it, feel that you are health itself, perfect health is yours. Feel that. The body will immediately become healthy of its own accord. This is the secret. Try and you will see whether it is

a fact or not. Despite yourself the body will get well. You should not care for this body. "O God, make me well." There is a beautiful Mantram in the Sanskrit Scriptures "नायमात्मा बलहीनेन लभ्यः" This truth cannot be found by the weak. Don't you see when you go to the President of the United States or to a King, you are expelled if you go as a beggar, you are not allowed to enter his presence. So when you approach God in a beggarly state, you will be knocked out. Feel that you are health, don't ask anything. I am health and health you are.

Then comes the next idea—"All power am I." Keep that in your mind and chant OM! OM!! OM!!! Thus say all power am I.

Then the next idea, "All the universe is but my idea." Believe that and while reading it call to mind the arguments which the Vedantin advances to prove that fact. Call to your mind all that you know to prove that fact, and if you have not read of any King, or if you have not heard anything which proves that the whole world is my idea, believe it, and you will see

that the world is your idea. The world is my idea, chant OM and feel that. Similarly all the rest,

All Joy I am.	OM ! OM !! OM !!!
All Knowledge I am.	OM ! OM !! OM !!!
All Truth I am.	OM ! OM !! OM !!!
All Light I am.	OM ! OM !! OM !!!
Fearless, fearless I am.	OM ! OM !! OM !!!
No attachment or repulsion.	

I am the
 fulfilment of all desires OM ! OM !! OM !!!
 I am the over-soul. OM ! OM !! OM !!!
 I hear in all ears. OM ! OM !! OM !!!
 I see in all eyes. OM ! OM !! OM !!!
 In all minds I think. OM ! OM !! OM !!!
 Sages aspire only to
 know the truth
 which is myself OM ! OM !! OM !!!
 The life and light that
 shineth through the
 sun and stars am I. OM ! OM !! OM !!!
 This closes this paper.

A few words might be said now to illustrate this. There is a fine story that stands in Hindu folklore. There was once a great

Pandit, a great sage. He was reading out the sacred texts to some people. It so happened that the village milk-maids passed by the Pandit or sage who was reading out the sacred texts to the people. The maids heard from the lips of the sage these words, "The sacred name of God the Holy Being is the great *ship* which makes us cross the ocean, as if the ocean were simply a small pool." Nothing at all. A statement of that kind they heard. These maids took that statement literally. They put implicit faith in that saying. They had to cross the river every day to sell their milk on the opposite bank. Milk-maids they were. They reflected in their minds. It is a sacred text, it cannot be wrong, it must be right. They said, "Why should we give a five cent piece to the boatman everyday? Why not cross the river by taking the holy name of God and chanting OM? Why should we pay five cents every day? Their faith was strong as adamant. The next day they came and simply chanted OM, paid nothing to the boatman, began to wade the river, crossed the river and were not drowned. Day after

day they began to cross the river, they paid no money to the boatman. After about a month or so they felt very grateful to the teacher who had recited the texts which saved their cents, saved their money. They asked the sage to be kind enough to dine at their house. Well, the request was granted, the sage had to go to their house on the appointed day. One of those maids came to fetch him. While this maid was conducting the sage to their village, they came to the river, and there in a trice the maid went up to the opposite shore, and the sage remained on the other bank, could not follow her. In a short while the maid came back and asked the reason of his delay. He said that he was waiting for the boatman. The boatman ought to take him to the opposite shore. The maid replied, "Sir, we are so thankful to you. You have been so kind as to save us full 35 cents piece, and not only these 35 cents piece but all our lifelong we shall spend no money to pay the boatman. Why don't you yourself save the money and come to the opposite bank with us? We go to the opposite bank uninjured, unharmed

through your advice and teaching. You yourself also can go to the opposite shore." The sage asked what piece of advice was it that saved their money. The maid reminded him of the text he once gave. That God's name was a ship that carried us across the ocean of this world. He said, all right, all right, he too must practise it. There were other companions. There was a long, long rope. He fastened that rope to his waist and asked his companions to keep the remaining part of the rope to themselves, and said he would jump into the river, he would launch into the river and take the name of God and would venture to cross the river on faith ; but if they saw that he was being drowned, they should drag him back. The sage jumped into the river, went on for a few steps and was found to be drowning. They drew him out. So just mark. This kind of faith that that Pandit had, this faith which gives credence to it, is not the saving principle. This is the crookedness in your hearts. When you begin to chant OM or when you begin to take the name of God, and say "I am health, health, health "

there in your heart of hearts you tremble, in your hearts you have that little quaking, quivering *if*. "*If* I sink, draw me out" you have that small faltering *if*. In your mind no conviction, no faith, no hypothetical cases here. This is a fact that all differences, all the circumstances in this world are my creation, my doing, nothing else. You are the Divinity, the Lord of lords you are; feel that. Realize it this moment. Have firm, unswerving faith, realize knowledge, practical knowledge. You will see that by reading this paper every-day in the way pointed out to-night, all your little *ifs*, that bind you, will be driven out. The small *if* will be got rid of by keeping yourself constantly in touch with your Divinity. Read this paper twice every day, if not five times, and all your little *ifs* will be driven out.

Rama stops the lecture now and those of you who want to have a little social talk with Rama may do so after this seat is left. Will leave this seat after chanting OM, OM, OM.

One word more. Those of you who have

not heard these lectures, and so have not been able to follow his lecture, will find all this Vedantic philosophy brought out in most philosophical way in a *book form. The whole of the Vedantic philosophy will be laid before you. And one word more, all the doubts that you entertain on Vedantic philosophy and all the misgivings you have, have been once the doubts and misgivings of Rama himself. Your experiences and your doubts are the doubts of Rama himself. Rama saw his way through these, and you are assured that all our doubts are perverted ignorance. All these doubts are evanescent, they can evaporate in a second. If any of you wish to have a special talk with Rama on your doubts, you can. Rama is not going to leave this place too soon.

Again it may be said that if you want to get rid of misery, if you want to secure perfect happiness, if you want to regain your salvation, if you want to attain realization, you must realize Vedanta. There is no other

*N.B.—It is a pity that Rama did not live to Compile the book he so anticipated.

way. All your creeds, all your dogmas, all your other realizations, simply lead to the Vedanta. They simply lead to the Absolute Truth. These are hopeful signs, very good signs that most of the recently started cults in America are incorporating and imbibing the Vedanta. They are taking it in. They need not acknowledge their debt to it. Christian Science, New Thought, Spiritualism or Diviner Science, etc., these people who are taking us, these people are Divinity ; that is a great hopeful sign for America. But Rama tells you that if you want to realize the truth in its full glory and in its whole beauty, there is the Vedanta. You might give it any name you please, but here in the Hindu Scriptures they put it in the boldest, most pronounced language. This is the highest truth that you are the Divinity, the Lord of lords. Feel that, realize that, and nothing can injure you, you are the Lord of lords. The world is my idea, I am the Lord of lords. There is the truth. If you are not accustomed to hear such things, be not afraid. What if your parents did not believe

in that ? Your parents did their best, you ought to do your best. Your salvation is not your parents' business. Your salvation is your own business. Do not consider the Vedanta as foreign to you. No, it is natural to you. Is your own Atma foreign to you ? The Vedanta simply tells you about your own Atma and Self. It would be foreign, if your own soul were foreign to you. All pain — bodily, mental, moral and spiritual — is stopped immediately by realizing the Vedanta, and realization is not a hard business.

OM ! OM !! OM !!!

SOHAM.

There is a very useful Mantram which should be familiar to everyone. It is SOHAM. The meaning of 'So' in the English language is such, but in the Sanskrit language 'So' means 'that', and 'that' always means God or Divinity. So the word 'So' means God. In India the wife never calls her husband by name. To her there is only one man in the world and that is her husband. She always calls him "that," as if there were no one else present in the whole universe. Consequently to her he is always God, and God is always in her thoughts. Thus to Vedantin the word 'So' always means God or Divinity. There is but one reality, my Self. That thought should be constantly kept in mind.

Ham in the Persian language means 'I.' Drop the 'H' and supply the I and we have

So-am-I, That am I, God am I, Divinity am I, and God is always speaking through me, for that is all there is. OM is also contained here. Drop the S and H, we have OM. So Ham is the natural sound which comes from the breath, and all the time we should have the full significance of the word continually in our minds. Keep watch over the breath and make the breath harmonical through this Mantram SOHAM. It is a mental, physical, and spiritual exercise. While breathing there are two processes involved, going in and coming out, inspiration and expiration. When inhaling, 'So' is said, and when exhaling, 'Ham' is said. Sometimes a beginner finds it more convenient to chant SOHAM than OM. It embraces both. When not chanting aloud, meditate upon it, internally and mentally dwell upon it, all the time breathing quite naturally. This is the real kind of auto-suggestion, which leads one away from the hypnotism of the senses and brings one back to Godhead. That am I. There is harmonious motion going on in the universe all the time. The word 'So' in Sanskrit also means the

Sun. The Sun am I. I am the giver of light, I receive nothing but give all. I am a giver and not a receiver. Supposing we are the recipients of very unkind letters from others, and of severe criticisms of jealous persons. Are we to be disturbed and feel sorry and worry about it? No. Rest undisturbed in your Godhead. Think kindly and lovingly of those who are trying to harm you most. They are your own Self, and to your own Self you can only give good thoughts. I am the Sun of suns. Light, Glory, Power am I. Who is there to injure me? My Self cannot injure the Self. Impossible. Rise above the little false opinions of others. Let God always speak, think and act through you. Rest at peace in your Godhead. I am the Sun, the giver of light to the world.

Feel perfect strength. You see all our difficulties are due to our regard of self, of our little self as bound by space. This is the thought which weakens and kills us. In order to remove this disease, anybody or everybody is to sit down naturally in a room and there weep or cry, beat his breast and

say, "Out demon, out, out demon, out." Put yourself in a state as if this body of your were never born ; you are the Divinity, you are not this. If you keep yourself confined within time and space, the designs of other people and other men's thoughts molest you. This body that you are addressing is hallucination. I am God. Do you mark that ? Believe in reality more than in false opinions. Divinity you are. Evil thoughts and temptations have no right to enter your holy presence. What right have they to make their appearance in your presence ? Sacred, holy you are. Feel that. Where is the disease ? Expect nothing, fear nothing, feel no responsibility. Do not take to your work as in duty bound. What is duty ? Duty is your own creation. Take to your work as a noble prince. Everything should be like a plaything to you. Do the work before you cheerfully, freely.

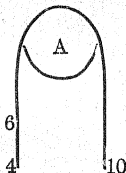
Diseases are of two kinds. We call them in Indian language *Adhyatmic* (internal) disease, and *Adibhautic* (external) disease. Literally it means demon-disease and fairy-disease, giant-disease and woman-disease.

What is the meaning of this ? Oh, the fairy-disease or female-disease is the one which rises from within us. Desires within us, our wishes, our attachments, our yearnings are the fairy-diseases. And the giant-diseases are positive diseases, are those which befall us through the actions or influences of others. Well, how to cure a man. They say, do not bother yourself about the male-disease, about what is called the *adibhautic* disease, demon-disease or outside disease. Do not bother yourself about this. The very moment you cure yourself of your weakening desires, the very moment you rid yourself of those, the outside diseases will immediately leave you. But the people in this world make a mistake, they do not attend to their own work. They do not attend to that part of the difficulty which is created by their own desires. They begin to fight first with outside fears, so they begin at the wrong place, they want to fight with the circumstances first. They want to remove the male disease, the disease which comes through the influence of others. The Vedanta says that your desires are your weak-

nesses, everything else will be decided for you. Here is the female part in you. This is what attracts the outside influences. Just as one dog has a piece of flesh in his mouth, other dogs come to fight for it. When you get rid of your weakness or female-disease, the male-disease will immediately leave you. The nature of this female or fairy disease ought to be further explained. Here is somebody. If he is perfectly pure, if he can keep himself perfectly above all temptation and realize the Godhead within him and be ready to say, "Get behind me, Satan, I will have none of thee," to him Rama makes a statement. To him nobody's desires in this world, no one's thoughts, evils or temptations of no one in this world will do any harm. No force can molest him or bring him down in the least, because he has got rid of the demon-disease himself. The very moment we make ourselves weak, and begin to desire fleshy enjoyments, what happens? Evil thoughts of all foes take the shape of this temptation or that and devour us. If you want to enjoy peace and perfect

happiness, if you want to realize your Divinity, the lower nature must die. In this death is life, in this death is life. Now here feel yourself to be God. Free yourself, and when you have to attend to that business, attend to it with a cool head, with a sedate, secure spirit.

I desire nothing, I have no need, no fear, no expectation, no responsibility.



This circle A is a pulley, and on this pulley hangs a very fine silk thread, and to the ends of this silk thread are fastened two weights, one is 10 and the other 6. Now to this weight 6 (the smaller weight), we add another weight 4. Six plus four makes ten, so we have 10 on one side and 10 on the other side. Balance. They will not move at all.

Well, now supposing we take away the weight 4, and then we have left 10 on one side and 6 on the other side. The weights are not balanced. What will the consequence be? The 10 will go down and the 6 will rise. After a second, we add this weight 4 to the weight 6. There we make both the weights equal again on both sides. Then what will the consequence be? So many people state that it will be balanced, but that is not so, it will go on moving. At first sight it seems that after one second when the weights are balanced, the motion will also be balanced. When Rama lectured on the subject in the University, all the students had to say that it would stop, but when the experiment was shown or explained to them, it gave them light. Even when the weights were made equal, it went on running, did not stop. Thus in the beginning we see that if the weights are made equal, it will rest, the original rest will be preserved. When once motion has been started and we make the weights on the two sides equal, the motion will not be arrested. If we allow the weights 6 and 10 to operate on t wo

sides for two seconds, and after two seconds we add the weight four again, that would make the weights on two sides equal and yet the motion would not be balanced, would not be attained. So if after three seconds we make the weights equal, still the motion will not be stopped. One difference we mark at the close of the first second, the velocity or speed of the weights must be 4 feet per second. If the unequal weights moved on for one second, the resultant velocity is 4 feet and if the inequality continues for two seconds, the resultant velocity will be 8. If the unequal weights be allowed to operate for 3 consecutive seconds, the velocity will be 12, and at the end of 4 seconds, it will be 16, etc. We see that if the weights are kept unequal, the consequence is that at the close of each second, there is a difference of velocity, 4 plus the original velocity. So the velocity that has already been acquired remains the same. We see that if the weights were made equal in the beginning before the motion was started, then the weights being equal there will be rest. If the weights are equal

after the velocity 4 has been acquired, then the equality of weights will prevent any further increment of velocity, and if the weights are made equal at the end of the second second, then the result will be that the acquired velocity will be 8, but there will be no further increment to this velocity, and after the 3rd second the acquired velocity is 12, there will be no further increment to the velocity. The increase in velocity at the end of the first second is called acceleration. But we see here another thing. When the weights on two sides are made equal, there remains no force acting upon the bodies. If there be no force acting upon the bodies, there cannot be any change produced in a state of rest or motion. There is no change produced in rest or motion. If there is original rest, and we make the force 10 on one side and 10 on the other, and if there has been motion in the weights for one second, and the weights are made equal, according to this law the original acquired motion will remain there. It does not prevent the original rest or the original acquired

velocity, but the equality in the weights will prevent no further change in the velocity. So if at the end of the second second we make the weights equal, the original acquired velocity will remain there. So at the end of the third second, the original acquired velocity being 12, the equality of weights will prevent any further increase of velocity.

So we come now to the case of a man of realization. Realization is simply the equality of weights on both sides. Realization is making the weights equal, taking away the inequality from within you. It is making you free of external circumstances. It is saving you from being at the mercy of winds and storms. Realization frees you from outside influences. It makes you stand by yourself. This being done, all further what we call acceleration is stopped, but the original acquired velocity remains there. The original acquired velocity is what we call inertia or Purva Adhyasa. That remains there. That will have its way. We see that this realization was achieved by some people, in which the original acquired velocity was

very, very small, but through their bodies great works were not performed. But there are other people whose original acquired velocity is wonderful, marvellous. They are free, but their bodies will be in continuous motion. Their bodies will be doing wonderful deeds, great and sublime actions. Work is another name for realization.

"Pleasures wrapped up in duties' garments." says Dr. Anthony.

Realize your Divinity and everything is done.

OM! OM!! OM!!!

HINTS TO REALIZATION No. II.

God is represented in some other aspects now. In a wide, wide ocean of milk which covers the whole universe, a beautiful crawling snake or dragon forms a soft bed with some of the folds of its body for a cushion. It has a thousand heads serving as an umbrella. Upon such an ocean lies a most beautiful, lovely Divinity who is the consort of this God. She has a transparent body, eyes half closed and lips smiling. She is softly rubbing the feet of this God. This lovely figure is sitting upon a beautiful, magnificent Lotus, and sitting upon that she is rubbing his feet and kneading him. The eyes of the two are meeting, each is looking into the eyes of the other. Now what does this consort represent? She represents Divinity, Wisdom, Bliss and Happiness. That is his own glory. This means that the

free soul looks into his own glory all the time and that soul is free when the world is all drowned for him. Away from all relations and connections, having snapped all ties, he has nothing to do with the world.

The Ocean means Infinity. And why is this ocean said to represent milk? Milk has three attributes. It is light, then it is white which means Bliss, it is also invigorating, which means Power. Consequently the ocean of milk represents Infinite Light, Infinite Bliss and Infinite Power. In this the two rest.

Now what does the snake mean? The serpent (*Sheshnag*) means one that survives everything. It is that which survives. When the female snake gives birth to its hundred eggs, she begins to eat up the eggs that she has spawned. Everything dies away, the one thing remains. In the ocean of bliss, knowledge and power, the Immortal One remains. Both are in their own glory, perfectly happy, calm, and peaceful. OM!

Rama brings to your special attention two important points:—

1.—Denial of little self.

2.—Positive assertion of real Self.

First:—Denial, according to the Vedanta, is perfect relaxation, relief, rest, renunciation. Whenever you can spare time, just throw down your body on the chair or bedstead, as if you never carried that burden or weight and had nothing to do with it and it were quite as much a stranger to you as any piece of rock. Let the body rest for a while like a dead carcass, altogether unsupported by your strained will or thought so that there is no tension. Give up all attachment and clinging to the body. Let the mind be relaxed of all care and anxiety for the body or anything. Give up and deny all desire, ambition, or expectation. This is denial or relaxation.

Second:—Godhead. Make God's will your own. Defend His purpose as it were your purpose whether for weal or for woe, and according to the trend of thought, laid down in the lecture on "Realization," feel, feel yourself above the body and its environments, above the mind and its motives, above thought of success or fear. Feel, feel yourself to be the all-pervading power supreme, the Sun of

sun, above causation, above phenomena, and one, one with all the mighty worlds, the all-bliss, the free Rama. Chant OM and sing OM to any tune or tunes that naturally and spontaneously occur to you. Feel, feel that you are all happiness, happiness, happiness. Thus will all causes of complaints and maladies leave your presence of themselves. The world and your surroundings are exactly what you think them to be. Let not the world lay heavy upon your heart. Day and night meditate upon the truth that all the public opinion and society of the world is simply your own idea and that you are the real power whose breath or mere shadow the whole world is. The reason why you do not attain the height of your aim is that you are more courteous and polite to the fickle, unsettled, hazy judgment of others than to your own near neighbour, the real Self supreme. Rama says, live on your own account not for the opinions of others. Be free. Try to please the one Lord, the Self, the one without a second, the real husband, master, your own inner God. You will not in any case be able to satisfy the many;

the public, the majority and you are under no obligations to satisfy the hydra-headed mob. Do you owe the public anything? Are you under any kind of debt to the people? No, not at all. You are your own architect. Sing to yourself as if you were all alone and no listener were by you. When your own Self is pleased, the public must be satisfied. That is the Law. What is the use of living unnatural lives for others?

A prince in his childhood was playing hide-and-seek with the children of noblemen. He had much ado to find the boys. A by-stander remarked, "What is the use of making so much fuss to discover the play-fellows who could be collected immediately if he exercised his princely authority to call them out?" The answer to such a question is that in that case the play would lose its relish. There would remain no interest in the game. Just so, according to Rama, in reality you are the supreme ruler and all-knowing omniscient Divinity, but as you have in fun begun the search for your own subject (all sorts of ideas and so-called knowledge) in the great hide-and-seek labyrinth of the world,

it would not be a fair play to give up the trail of thought and exercise in the game the authority which checkmates the whole play. In the plane where the past, present, and future and all the thousands of suns and stars become your own Self, and are mere ripples and eddies in the ocean of your knowledge, how could you care for the Law Examinations and worldly success? If you want to possess the divine clairvoyance, you have to give up or rise above the very plane of senses from which you sought clairvoyance.

A net was spread to catch fish. The fish on falling into the net carried it off by their stupendous strength. Do not counsel God how to behave; do not dictate your will to Him, just resign yourself unto Him, abandon the little self, renounce spurious desires and thus you will make your body and mind full of light and a perfect instrument of the revelation of Divinity. All true knowledge and education worth the name comes from within, and not from books or extraneous minds. Men of genius, original workers in the field of investigation made their discoveries

and investigations only when they were merged into thought absolute, far above the plane of senses, far, far above yearning or hurrying of any sort, making their mentality and personality free of any tendency to selfishness. They were looking through a transparent mirror or glass and the light of knowledge shone through them, they shed light on books, illuminated libraries and books, and libraries could not enlighten them. This is work. By work Rama never means plodding drudgery. In the Vedanta work always means harmonious vibrations with the real Self and attunement with the universe. This unselfish union with the one Reality, which is real work according to the Vedanta, is often times labelled and branded as no work or idleness by the ignorant. Please read the "Secret of Success" once more thoroughly.* Again even a most laborious undertaking, pursued in the spirit of Vedanta, is found to be all pleasure and play and no drudgery or burden. Thus that which is called the highest work from one stand-point, is no work at all from another;

* See Vol II of this series.—ed.

according to the teaching of Vedanta.

There are two pictures of God given in the Hindu mythology. Every religion ought to have three phases, one is philosophy, the other is ritual, and the third is mythology. Philosophy is for the learned; ritual is for the outward body, for the children; and mythology is for the thinker. The three have to go hand in hand. If any one lags behind, then that religion cannot stand. It is because of these three being in perfect harmony in the Hindu Scriptures that the Hindu religion is still the religion of 300,000 000 people. Any religion that lacks one of these cannot be the real religion. In the Hindu religion all these three are in a perfect state. From the Hindu Mythology Rama will tell about the perfect man or Divinity which is continually held in mind.

There are two phases of God, two sides of Divinity shown in the Hindu Scriptures. One is a white, grand, majestic, beautiful young man, a glorious figure, sitting on the heights of the Himalayas, lost in meditation and contemplation, eyes closed, insensible

to the world, a picture of ecstasy itself. Away from troubles and turmoils, exempt from all anxiety and care, free, free, a being to whom the world never existed—this is one picture of God. This picture is of contemplation. A free, emancipated soul. The white is a symbol of the Himalayas. The mind at rest, peace, peace.

Along with it there is the consort of that God, who is represented as of rose colour from head to foot. She is sitting on the knee of this God and goes on grinding vegetables and other fermented juices all the time for his sake. God opens his eyes and immediately his consort holds to his lips a cup full of the intoxicating juice she has prepared for him, in order that he may fall back into his state of reverie again. She then puts questions to him concerning the whole Universe and he explains them to her. She is the daughter of a king, but has given up all her beautiful things in order to be near this God. That God is called Shiva, his consort is called Girija.

OM! OM!! OM!!!

HINTS TO REALIZATION No. III.

You see the demands of life and the different claims on your physical and mental powers are likely to keep you all the time strained and in tension. If you allow these outside circumstances to keep you all the time strained and in tension, you are making an early grave with your own hands and your own muscles.

How to avoid it and how to take some rest? Rama does not recommend the shirking of work or the giving up of daily pursuits. Rama never advises that. Still he advises you to cultivate a very useful habit, a habit which will keep you all the time clear of strenuous, onerous and trying tasks. This advice is nothing less than Vedantic renunciation. You have to keep yourself all the time upon the rock of renunciation, and taking

your stand firmly upon that vantage ground, giving yourself up entirely to any work that presents itself before you. You will not be tired, you will be equal to the task.

To explain further. While at work, take short intervals of rest and devote those short intervals of a minute or so to the thought that the body is nothing, you never had anything to do with it. You are simply a witness, you have nothing to do with the consequences or the results of its actions. While contemplating in that way, you may close your eyes, relax your muscles, and keep the body perfectly at ease, unburden yourself of all thought. The more you succeed in taking off the burden of thought from your shoulders, the stronger you will feel.

Nerves keep up the vitality in the body, and thought is also sustained by the nervous system. The digestive process, the circulation of the blood, the growth of the hair, etc., depend ultimately upon the action of the nervous system. If your thought is disturbed and you are hurried and worried by all sorts of thoughts, that means too much burden upon

the nerves. This action of the nerves in the shape of strenuous thought-effort, which is a gain on one side is a decided loss on the other. That is the way the vital functions of the body suffer. It is like two heavy burdens placed upon the same horse. Increase one burden, then you must decrease the other. Unload the horse, then the horse may run without doing any damage to the weight of the loads. If you want to keep up your vitality, if you want to preserve your health, if you want the weight of life to be borne easily by the horse of the nervous system, you ought to make the burden of thought lighter. Let not perplexing thoughts and worrying ideas suck the sap of your life. The secret of perfect health and vigorous activity lies in keeping your mind always buoyant and cheerful, never worried, never hurried, never borne down by any fear, thought or anxiety.

Thus Vedantic renunciation means throwing off and casting overboard all anxiety, fear, worry, hurry and trouble of mind by continually keeping before your mental vision

the Godhead of your real Self, exempt from all worldly cares, worries and duties. You have no duties to discharge, you are bound to none, you are responsible to nobody. You have no debt to pay, no liabilities to discharge assert your individuality against all society and all nations and everything. That is Vedanta. Society, custom and convention, laws, rules, regulations, criticisms and reviews can never touch your real Self. Feel that, throw it off, renounce it, that you are not. Give this meaning to OM, and chant OM on all occasions of fatigue.

OM! OM!! OM!!!

FRAGMENTS.

We hunger and thirst like a man without food, crave a taste of realization, chant *mantram*, putting the breath of mind into the flute. Search out, therefore, in the lake of mind the innumerable selfish desires and crush them one by one—make firm resolutions, and take solemn vows. When you come out of the lake, the waters will poison none who drink. Let cows, women, men drink,—the poison of revilers will turn to pure water flowing fresh from God. Seek out points of weakness and eradicate them. Desires prevent concentration and until purity and knowledge of Self exist, real concentration cannot be had. Eradicate first that which brings you down when trying to concentrate. Be true to yourself. In this country there are too many lectures given by others. You must lecture to yourself. No progress comes without this.

Before going to bed, sit down and mark the faults that have to be removed. Read the Bible, the Gita, the Upanishads or such writers as Emerson. If greed or grief be the fault, with the aid of this reading reflect why this fault exists, why it must go, how it hinders you,—lift up your mind from it, chant OM. When convinced that it is subdued, wipe it of the table, feel that it is overcome, and think of it no more. One by one take up these dragon's heads, crush them, lecture on each one to yourself. Every one must do his own work. While meditating, hum OM while the voice chants, and influences of celestial sound go on,—you will be helped and having formed a beautiful influence will come out strengthened. This is the first process.

The basic cause of all evils is ignorance in all its shapes—ignorance of the true Atma, and the desire to identify one's Self with the body, with pleasures from without, and liability to be grieved, injured, afflicted. When you realize that you are the Infinite Self, how can you be subject to passion or grief? People say that moral laws are not sure like

mathematical ones. It is a mistake. In caves and remote forests, you will be amazed to find that grass starts up in testimony against you—walls and trees testify to your condemnation. Those who do not know the cause fight with surroundings! Here is a Divine Law which may be proclaimed as ✓irrefragable. Try to throw dust in God's eyes and you will be blinded yourself. Harbour impurity and suffer the consequences. These laws will be proved one by one,—being proved, man cannot stoop to sordid desires.

Once you gain mastery over unholy desires, you may gain concentration for as long as you please.

Do not starve and do not overfeed; both are to be avoided. Fasting often comes naturally, instincts are to be followed whether to eat or to fast. Slavery is to be avoided. Be Master.

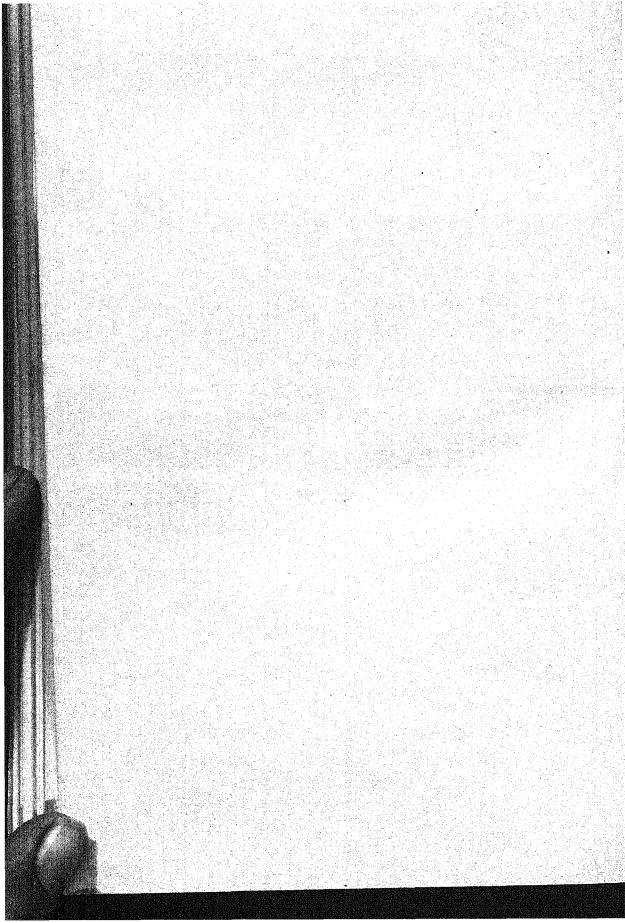
Certain days in India, such as the day of the full moon, are proved to be conducive to concentration. Experiment and you will find such days helpful specially if you eat nut, bread and fruit.

OM! OM!! OM!!!

NOTE-BOOKS

OF

SWAMI RAMA



NOTE-BOOK No. 6—(continued).

When are men Not Reformed ?

1. No one is reformed by miracles and signs.

2. No one is reformed by visions and through spirits, because they compel.

3. No one is reformed through threats and punishments, because they compel.

4. No one is reformed in states of non-rationality and non-liberty.

5. No one is reformed in a state of fear, because fear takes away freedom and reason.

6. No one is reformed in a state of misfortune.

7. No one is reformed in a state of disorder of mind, because freedom and reason are absent in that state.

8. No one is reformed in a state of Disease of the Body.

A man being newly married told his wife
" You and I are one. But remember *I* am
the One."

The Divine cannot be comprehended through the intellect, being not extended in *Space* and time, but is apprehended through a *State*, not *space* but *state*.

POPULARITY.

A gentleman came up to Rama and said "People don't like you for your...."

Rama—"When they like apples, they eat them up; when they like plums they eat them up; when they like brain, liver, pork or candy, they eat it up; I thank my stars I am not liked, else they might eat me up too. They let alone those they don't like. So the unpopular (one) is master of himself, his time is his own, his life is not usurped from him."

As in a sphere, *degrees* are of two kinds :—

1. Degrees of *latitude* (continuous) and
2. Degrees of *altitude or longitude* (discreet).

Rhythm is always born of conflict.

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1. A polarized ray of light passing through heated glass becomes visible which

it does not when the glass is cold.

2. In the frozen state, water or वीर्य keeps unpolluted. In the liquid it does not.

3. The dark lines become bright in the spectrum of the Sun at the time of solar eclipse.

Coal is a creation of light ; charcoal of fire. What a fellowship has light with darkness ?

Morality (*mores*, morals, are in the first instance *Customs*) = the customs or ways which people have when they are together ; therefore nothing supernatural about it.

It is no more possible to interpret Nature physically from the Ethical point than to interpret a "Holy Family" of Raphael's in terms of the material structure of canvas or the qualities of pigments.

Nature in *horizontal* sections is broken up into strata which present to the eyes the profoundest distinctions ; but Nature in the *vertical* section offers no break or pause or flaw. The former is the *statical* point of view, the latter the *dynamical*.

In the shallow waters of the Mediterranean is found the animal representing the actual transition from Invertebrate to Vertebrate life. This animal is the Lancelet or *Amphioxus*.

Nature almost never parts with any structure she has once made; what she does is to change it into something else. Conversely, Nature seldom makes anything new; her method of creation is to adapt something old. Compare how gill-slits are changed into ears in mammalians.

Body :—Its true place by the ordained appointment of Nature is where it can be ignored.

On the one hand one must 'reckon the Body dead'; on the other, one must think of it in order not to think of it.

Keep in *Self*—Resist not Evil, but overcome it by Love than which there is no higher force.

1. Frederick turns defeat into victory by keeping in the real *Self*, above the body.

2. Nature turns stumbling blocks into stepping stones. Gill-slits into ears.

3. Be a Giver; it is the begging attitude, that (i) makes you resist and thus (ii) causes agitation in mind.

4. The Law is that the seeming evil always comes in time to serve you unless you make it evil by distemper.

“The study of language, like the thread of *Ariadne* would lead you safely through the intricate passages of the human mind through which they had been groping their way for so many centuries without *ever meeting the monster* which they meant to slay.”

Intellect = *inter* — *lego* ; interlace, bind together, combine; all our propositions are either affirmative or negative (A is B or A is not-B). In other words, all our thoughts are nothing more than *addition* and *subtraction*.

What can we be conscious of? Not anything outside us—for how should we get outside ourselves? but something within us, something that we feel, our sensations.

Sugar is not sweet, *we* are sweet. The sky is not blue, *we* are blue.

There are no such things as *mere words* (a contradiction in terms) unless we look for them in those *vast cemeteries* which we call *lexicons* or *dictionaries*.

Things are *thinks* and *thinks*=words.

A savage sees gold. In digging he receives the impression of *something glittering*, but even that impression would be of no consequence to him unless he were startled by it, unless his attention were directed to it and thus the *mere sensation of glittering* became changed by him into something that glitters. That change of the subjective sensation into an *object of sense*, is our work—it is the first manifestation of the *law of causality* within us.

A priori causation is nothing but *reaction* on the part of the subject or *अमात्रि चैतन्य*.

After perception comes conception by naming.

How could there be contradictions in the world, if we ourselves had not produced them? The world itself is clear and simple and right; we ourselves only derange and *huddle* and *muddle* it. —————

Logical Somersault of Mill and Materialism.

Matter is defined as object—capable of being perceived only, but in the end it is made the very opposite, viz. what perceives, subject, and is thus supposed to lay hold of and strangle itself.

—————
Philosophical Mythology and *learned idolatry*; whereas like "I hunger," "I thirst," we should say "I reason, I think" meaning thereby, "I add and subtract," and as little as we *possess* a thing called hunger because we are hungry or a thing called patience because we are patient, do we possess a thing called reason because we are rational. Why then should philosophers trouble their heads about the separate entitihood of reason; why should they write it with a capital R, and make a goddess of reason and worship

her, as she was actually worshipped in the streets of Paris? What should the French mob have said if they had been told that in worshipping this goddess of Reason they were worshipping addition and subtraction. Unfortunately the number of such psychological gods or goddesses is very large. Our mind is swarming with them and every one of them counts a number of worshippers who are deeply offended if we doubt their existence.

Chinese is read and understood perfectly by people who, when they pronounce and speak it, are quite unintelligible to each other.

Phenomena are—

- (i) Inorganic bodies *aggregated* lead to
- (ii) Organic, and organic bodies
aggregated lead to
- (iii) Super-organic.

Herbert Spencer shews Evolution always to consist in an *integration* of Matter, *differentiation* of Form and *dissipation* of Motion. This persistent *integration* is proved to dominate all phenomenon and all change eventually.

Now, is not this *integration* the same as Love on the plane of human consciousness? and here is Henry Drummond reconciled to Herbert Spencer.

From more homogeneous to heterogeneous, from uniform to multiform does Evolution take place.

And *readjustment* of society to bring about a more Stable Integration—the end of Socialism.

The differentiation of form=Individual independence and is the goal of Socialism.

Independence and freedom on the lower plane and Union on the higher is the teaching of Vedanta.

Moreover “Equilibrium” points to Socialism.

Smaller hindrance is offered to the passage of both sound and light by media, which are comparatively homogeneous, either in temperature or hygrometric state. Consequently (i) cataracts etc. are heard at a greater distance by night than by day, and (ii) the unusual visibility of remote objects is an *indication of coming rain*, also (iii) hearing

the murmur of torrents and the like nearer is a sign of coming rain.

Definite differentiation (multiformity) which accompanies the general Integration in Evolution is simply Vedantic concentration एकाग्रता or the Infinite अनन्त at every point, all plurality being kept out of sight to take care of itself.

As proved by H. Spencer,

Continuous differentiation is the Law of Nature.

Progressing Heterogeneity is the basis of Evolution. Religions and sects must go on multiplying and in that consists the onward life of nations. *Segregation* is inevitable. If so, why resist multiformity in religion or philosophy? Aid differentiation in form well securing general integration and through this co-operating *differentiating*. Freedom alone can through definiteness and consolidation be brought about.

He who ignoring his real Universal Self begins to uphold the little Form *trying to stereotype* it, perishes in the struggle.

He who identifies himself with the unstable appearances and wants to fight for it, is *unfit to survive*.

Christians in denying their self to be the helpless resultant of blind mechanical forces contradict themselves in the teeth of Science in as much as their self they hold to be only the body, will and feelings which are the outcome of environments on the face of it.

The onward march of Evolution brings things more and more to *definiteness*. Just see how indefinite and consequently at the lowest stage Christian religion is in keeping the idea of self or soul so hazy, dim and indefinite.

All dogmatic religions which aim at uniformity of belief as a consequence of identifying their *self* with the *form* are against *defferentiation*. Such run counter to the stream and are subject to inertia or Ignorance. The only religion which is in harmony with the law of Evolution is Vedanta, because it wants to establish real *integration* through

formal *differentiation*.

“Live and let live” is the policy of Vedanta.

All jealousy is weeded out from the heart on being convinced by the knowledge of the law of Evolution that differentiation and heterogeneity is the indispensable, inevitable Law of Nature and the Law of Progress.

Differ from me as much as you please. *I am the Cause of all difference.* How far will you diverge? It is ever too small for me. *I am the very essence of difference or माया.* I exult in difference, my *will* differentiates. I am *harmony* in all plurality. I *ask not* being a giver; therefore *I resist not evil* (as a little self).

Multiplicity is the manifestation of चैतन्यसत्ता; therefore माया is nothing else but the चित्त phase of सच्चिदानन्द. Lower natures are characterized by that *impulsiveness* which results from the uncontrolled action of a *few feelings*.

Higher natures are characterized by the

simultaneous action of feelings based upon a recognition of the Universal Law of Harmony which modify the impulse of the moment.

The feeling of *purity* brings such power and joy because it is an expression of Renunciation.

The Self-sufficient equilibrium of a spinning top is called *equilibrium mobile* or moving equilibrium.

This is the equilibrium of the Solar system, of a steam engine, of man's physical system, and the penultimate state of all motion before complete equilibrium.

Equilibrium mobile is tantamount to extreme differentiation of matter and almost entire dissipation or equilibrating of motion.

Is not that in harmony with the end of Socialism?

The arousing of a thought or feeling involves the overcoming of a certain resistance.

Says Spencer :—

“ Each increment of heterogeneity in the

individual implies as cause or consequence some increment of heterogeneity in the arrangements of the aggregate of individuals. And the limit to Social complexity can be reached only with the establishment of the equilibrium between Social and individual forces." Now, is not that expressly pointing towards Socialism?

H. Spencer shews that after Death or Final Equilibration proceeds dissolution and decay, as in the case of a tree or man's body. Well, Vedanta says it is so with regard to the form; but the real essence as a *seed* in tree or the *subtle* body in man lives on in other forms, except when even the subtle or the seed-body comes to a state of final *Equilibration* in a ज्ञानी or Christ and is divided up into the meat and drink of the world at large.

At a temperature below the freezing point of water decomposition of organic matter does not take place. Frozen carcasses of mammoths (elephants of a species long ago extinct) that are found imbedded in the ice at

the mouths of Siberian rivers; though they have been there for many thousands of years, have flesh so fresh that when at length exposed, it is devoured by wolves.

The branch which does not carry sap withers and dies. —————

Life and Evolution is the constant giving off of life and light.

Dissolution commences when heat begins to be absorbed. —————

The primary truths are shewn by H. Spencer to be "The Indestructibility of Matter," "The Continuity of Motion", and "The Persistence of Force", of which the last is ultimate and the others derivative.

Now "The Force that Persists" is my Self according to Vedanta.

The Uniformity of Law is equal to the Persistence of the Relations among Forces.

Everything moves along the line of least resistance or the line of greatest attraction.

The Rhythm of Motion.

Both processes (Evolution and Dissolution) are going on at every instant; but always there is a *differential result* in favour of the first or the second.

Evolution is simple and compound.

There is habitually a passage from homogeneity to heterogeneity along with the passage from diffusion to concentration.

Evolution is equal to a change from a confused simplicity to a distinct complexity. The redistribution of the matter and its retained motion is from a relatively *diffused, uniform, and indeterminate* arrangement to a relatively *concentrated, multiform, and determinate* arrangement.

In any locality, great or small, where the occupying matter acquires an appreciable individuality or *distinguishableness* from another, there Evolution goes on.

All evolution is *inorganic, organic* and

super-organic.

Every increase in *functional* complexity involves a change in structural complexity.

Study is of three kinds:—

1. Some always read less than the authors mean to convey. They always fall short.

2. Some read all that their books contain and no more.

3. Some read much more than the books state. Reading between the lines and mastering all the suggestions, they expand what they read through associations of ideas and their previous wide range of knowledge.

In reading books read your *own heart*.

در مصحف دل بین کہ کتابے بہ ازیں نیست

“The analysis of both religion and science” shows that while the knowledge of the Cause which produces effect on consciousness is impossible, the existence of a Cause for these effects is a *datum of consciousness*.

The recognition of a persistent Force ever

changing its manifestations but unchanged in quantity throughout all past time and all future time is that which alone makes possible each concrete interpretation and at last unifies all concrete interpretations.

H. Spencer.

It is impossible to prevent misrepresentations when the questions involved are of a kind that excite so much *animus*.

The deepest truths, we can reach, are simply statements of the widest uniformities in our experiences of the relations of Matter, Motion and Force; and Matter, Motion and Force are but symbols of the unknown Reality.

A *Power* of which the nature remains for ever inconceivable and to which no limits in Time and Space can be imagined, works in us certain effects. These effects have certain likenesses of kind, the most general of which we class together under the names of Matter, Motion and Force; and between these effects there are *likenesses* of *connection*, the most constant of which we class as laws of the highest certainty.

But when Science has done this, it has done nothing more than systematizing our experiences, and has in no degree extended the limits of our experiences. The interpretation of all phenomena in terms of Matter, Motion and Force is nothing more than the reduction of our complex symbols of thought to the simplest symbols; and when the equation has been brought to its lowest term, the symbols remain symbols still.

"All are forced to make concession after concession to their surroundings, and in these concessions all progress in life consists till at last each organism or each alliance of organisms must come to the greatest concession of all which we call death."

D. S. JORDAN.

Then why not come to Renunciation of your own accord.

خود تو منصف باہ اے جاں ! این نکویا ان نکو

The bonds of union between different species which are real = homology. It is the *inside* of an animal that tells the real

history of its *ancestry* (time) ; its *outside* tells us only *where* its ancestors have been (space).

Agassiz:—

"The species represent the divine thoughts embodied in the act of creation. The *Unity* (Homology) exists in the mind of the Creator. He made them all and so all bear the stamp of His workmanship. He is infinite and so they exist in infinite variety."

That "material form is the cover of spirit" was to Agassiz "a truth at once fundamental and self-evident." Each species is the material form which clothes a divine idea. Homologies arise from the *association* of divine ideas. To this great Naturalist (like Le Conte) the laboratory *was not less holy than the Church* and "*a physical fact not less sacred than a moral principle.*" A spirit of deep reverence breathes through all his works. According to him "to study out Nature is to *think again* the thoughts of God."

The term introduced by H. Spencer "the survival of the fittest" expresses only half

the truth, because to be on the ground is a factor not less important in determining survival than to have a special fitness for the conditions of life, therefore, the *survival of the existing* is a factor as potent as the actual survival of the fittest.

Compare the victory of Waterloo or the survival of Christianity in Europe.

In the struggle for existence "the struggle is between the rival competitors to secure the object on which they *depend* one way or other."

That party comes out successful which has more of the *Almighty* revealed in it, which can be accomplished only through comparative (or relative) unconsciousness of body (or denial of little self) and as it were through *co-working* with the *Infinite Force*.

That kind of *altruism* or Christianity which founders in the bog of body-cognizance has a forlorn struggle for existence.

Let the *indefinite mixture* of so-called self-denial and individual-assertion be *definitely differentiated by Vedanta*.

We see, then, that at the bayonet's point does the Law of Evolution point to Vedantic realization.

When you have realized the goal of Evolution, you find yourself to be the Ever Surviving One (शेष पुरुष).

And in that case so far as others are concerned, they are bound by the obdurate Laws of Nature to recognize you as the Imperishable.

The *Teleological* interpretation of Nature is immediately confuted by the presence of indispensable struggle throughout Nature, whether it is struggle for one's own existence or struggle for the life of others.

Nature has no preferences and helps alike *victim* and *victor*.

Other influences work in connection with 'Natural selection.' In the higher animals changes may be wrought by *conscious or unconscious effort on the part of the creatures themselves*.

If a man employs his *consciousness* to

co-work with the law, he survives, and in him the *conscious effort* taking up the role of Natural Selection freedom from struggle is secured. Such a man in *Armed neutrality* goes out scot-free.

Creatures of one cell—biological units—may be killed but cannot have a natural death. They are wholly alive or else wholly dead; never dying, multiply by self-division. (No decomposition or death.) Complication and specialization of structure as we know it in man and the other many-celled creatures, is bought at the cost of immortality.

Each creature must, whether he will or not, take part in a threefold struggle:—

- Struggle (1) with like forms of life neighbours,
(2) with unlike forms of life or creatures unlike itself, and
(3) with the conditions of life themselves.

Struggle (being the *dissipation of involved motion or heat*) is absolutely necessary for the differentiating *integration of Evolution*.

No consolidation could ever take place without struggle.

And the recognition of this universal struggle is *Pessimism*.

"Darwin's influence was not, like that of Cuvier or of Agassiz, the force of an over-mastering *personality*.

He was rather the voice of Nature. His word was the *impersonal word of Nature* herself."

Truth cares nothing for majorities, and the majority of one age may be the wonder or the shame of the next.

"Extinguished theologians," Huxley tells us, "lie about the cradle of every Science *as the strangled snakes beside that of the infant Hercules*."

Every truth that is won for humanity takes the life of a man.

The structures and objects change their forms and relations, *and to forms and relations*

once abandoned they never return.

"I believe," said the rose to the lily in the parable, "I believe that our gardener is immortal. I have watched him from day to day since I bloomed and I see no change in him. The tulip who died yesterday told me the same thing." —

When one looks out on a storm at night, he sees for an instance the landscape illumined by the lightning flash. All seems at rest. *The branches in the wind, the flying clouds, the falling rain, and the running train* are all motionless in this instantaneous view.

Brief as the lightning flash in the storm is the life of man compared with the great time record of life upon the Earth. To the untrained man who has not learned to read these records, species and types in life are enduring. —

"If God should wink at a single act of injustice," says the Arab proverb, "the whole universe should shrivel up like a cast-off snake-skin." —

We hear people say sometimes that the

crying need of this sceptical age is that it may see some Law of Nature definitely broken, that some burning bush may unconsumingly proclaim that the force which is behind all law is also above it and can break or repeal all its own laws at will.

Emerson somewhere speaks of the purpose in life—"to be sound and solvent." But one may say,

Let him break these rules to show his power, the man himself should be above all rules and requirements of his own making. Let him be "unsound and insolvent" for a time, then only will his real greatness appear.

But the soundness and solvency were the expressions of Emerson's life. Without these he would not be Emerson.

Just so Law-breaking Miracle-mongers would make God no God at all.

Questions in a Theological Examination.

Q. 1. Is it right to pray for a change of season?

The candidates thought it was not, because the relations which produce winter

and summer are fixed in the structure of the Solar system and cannot be altered for man's pleasure or man's need.

Q. 2. Is it right to pray for rain ?

Candidates. Yes, because it is proper to ask for such a change, as it does not concern the economy of the universe.

Q. 3. When the signal service of the Christian saint is well established so that weather-conditions are perfectly known, will it then be right to pray for rain ?

No answer.

The essence of prayer is to bring two things into unison—the will of God and the will of man. Superstition imagined no doubt, that prayer would change the will of God, but the more spiritually minded have always understood that the will which must be modified in prayer was the will of man.

A Law of Nature is no respecter of persons. A varying Multiplication-table would be the destruction of Mathematics. A varying law of Nature would be the destruction of the Universe. Even the *law of pity is pitiless*

and the *law of mercy merciless.*

Humanity is not the goal of Evolution. It is the unspecialized, undifferentiated type from which branches diverge in different ways.

The comparatively undifferentiated type, if it does not disappear in the *upward* struggle, differentiates *laterally* and hence the present *differentiated* monkey having branched off from the common stock can never develop into a man.

Humanity is not the goal of Evolution, (the movement of a monkey is towards *simianity*, not humanity; the movement of cat-life is towards felinity; that of the dog-races towards caninity). There will be no second creation of man except from man's own loins. Humanity is not the goal of Evolution.

Not *progress* but *adaptation by divergence*, mostly by slow stages, is the movement of Evolution.

There is no *innate tendency towards progression.*

Progression is no necessity regardless of *conditions or environments*.

If there had been an *innate* tendency towards progress, millions would not have *degenerated* or perished through inadaptation.

Evolution is simply *orderly change*.

Evolution is not a *creed*, or body of doctrine to be believed on authority.

Science is its own witness, it is no more a religion than gravitation is.

If its principles are mastered, a knowledge of Evolution is an aid in the conduct of life, as knowledge of gravitation is essential in the building of machinery.

Bionomics is the science which treats of the changes in life forms and of the laws and forces on which these changes depend.
(The Science of Organic Evolution).

It was a surprise to Thoreau that the squirrels went on with their hoard and the wind rustled in the trees, as though nothing had happened.

Five Principles of Vendanta.

1. Struggle. Action (Gita).
2. साक्षित्व (witnessing)
3. Unity=oneness of Self.
4. Phenomena—world not to be trusted
or set a heart on.
5. ब्रह्म सत्यं (The Absolute Reality).

With these as *working hypotheses* set down in the Upanishads, as written by myself in the past, I start in my onward investigation. No higher authority than myself.

It was a favourite saying of Agassiz that "Facts are stupid things until brought into connection with some general law."

1. Survival of the *existing* and not of the fittest alone.
2. *Change* and not progress necessarily.
3. Adaptation (obedience) and not improvement (excellence) necessarily.
4. Harmony (adaptation) (natural selection) must be secured at the cost of struggle.
5. *Concession* (ادب) and not *revolt*.
Concession to truth and not to men.

When a great truth is given to the world, its representative in making the *world adapt herself to him* has to give his life.

Adaptation (concession) does not mean altruism or individualism conformity.

He who is true to himself and gives out plainly the truth within him, although unconscious of the fact, is better fitted to survive, because other thousands around him must (by a natural law) have the same idea just ripening or struggling to formulate itself in them, and his utterance of the truth must sooner or later be met by congenial environments. When one melon is ripening in a field, others must also be.

General individualism and pure altruism are one.

In animal kingdom (there is) Struggle.

1. With *environments*; but
2. In general when the environment is most favourable, the competition of *individual with individual will be most severe, like with like.*
3. Where this environment is alike favourable, the struggle between species and

species becomes intensified. Cf. (Foreign policy).

The word *struggle* is misleading in social evolution. It should be replaced by *labour* of competition.

In our discussion of social Evolution we must sometimes remember that the very perfection of society must always appear as imperfection; *for a highly developed society is dynamic.*

A *static society* is in a condition of arrested development.

The most highly developed organism shows the greatest imperfections. The most perfect adaptation to conditions needs readaptation, as conditions themselves speedily change.

The dream of a static millennium, when struggle and change shall be over, when all shall be secure and happy, finds no warrant in our knowledge of man and the world.

Self-realization in life is possible when self-perdition is also possible.

Struggle does not mean with teeth,

claws, fists, brute strength, trickery or war. Through all the ages love has been stronger than force, and those creatures, who could help each other, have been stronger than those who could only fight.

That is good which makes me strong and gives strength to my neighbours.

"Might does not make right, *but that which is right will justify itself in persistence, and persistence is strength or right. That which is weak dies. We only know God's purpose by what He permits.* That which persists and grows must be in line with such purpose. A law is only an observed generalization of what is."

Whatever he has done in the past, furnishes the law of his future. Whatever he is, he must make of himself. *Heredity only furnishes the tools, and the environment is the leverage. The branch which does not carry sap withers and dies.*

Among the higher animals functional activity is the basis of individual happiness.

There is no permanent feeling of joy except through functional activity.

Dissipation, stimulation tricks on the nervous system of any sort whatever gives only a counterfeit happiness.

Subjective joys are followed by subjective misery. There is no pleasure in them.

To enjoy life man or animal must be doing, working, thinking, fighting, loving, helping—something positive. And no thought or feeling is complete till it has somehow wrought itself into action.

Whatever is right will justify itself sooner or later by becoming might.

The race is not "to the swift," nor "the battle to the strong," but "to them who can keep together."

More ancient than competition is Combination.

The conjugation of Infusoria.

In the conjugation of cells among protozoa appear the beginnings of the gigantic fact of sex.

By this process two minute one-celled creatures come together and *part of the hereditary substance of the one is exchanged for that of the other*. After this exchange neither the one nor the other is exactly what it was before. The results of this change are propagated in the descendants of each.

All Science is the outcome of *mutual help, co-operation*, unity and common work.

But no two scientists need *live* together.
See where the harmony or Unity lies.

SOCIALISM.

The *division of Wealth is artificial*, not organic, not natural or inherent in the system of man.

This factor terribly checks the struggling would be differentiation of individuality and also the integration of the like to like, therefore this unnatural element must drop off, just as despotism dropped off to make room for limited monarchy and the latter for republicanism etc. Not that Socialism will put an end to struggle; struggle in every

direction will become more keen; but Socialism will make the struggle more distinct and natural.

As to India it is through Organizations and Co-operations that the way is to be paved for Socialism.

WORK AND LONGEVITY.

Neither mental nor manual labour is incompatible with longevity, except the one is maintained at the *expense* of the other.

Sophocles, the greatest tragic poet of Greece, wrote dramas for 60 years and is said to have recited his own poems in public at 88 years of age.

Plato ceased his labours at 80.

Socrates in the fullness of his strength drank the cruel hemlock at 70.

Sir Isaac Newton worked on with unabated zeal to the last, 85.

Goethe lived 83 vigorous to life's close.

Alexander Von Humboldt, the colossal figure of Germany in the first half of the past century, paused not in a gigantic toil till the cycle of 90 years was complete.

Washington Irving—77.

Henceforth the least thing shall speak to you words of deliverance, the commonest shall please you best.

Would you to whom in the early morning I come kissing on the lips to leave Happiness for your waking, would you at last look me in the face?

Have you doubted?—It is well. But now you shall forget your doubts.

Have you suffered?—It is good to suffer; but soon you shall suffer no longer.

Have you looked at the sky and the earth and the long busy streets and thought them dead to all poetry and beauty?—It is you have been ill, nigh to death, but be at peace: life must surely return to you.

O Scientist, what is the use of making a list of things in the house and *skipping the house that supports them*.

I moisten the roots of all that has grown, I step up to say that what we do is right and

what we affirm is right—and some is only the *ore* of right. ———

I am *superior* to none and *inferior* to none.

Feeling yourself to be *one with Nature* and identical with the All, jump right in the midst of the struggle.

Individual success or failure will (or should) concern only the bystanders, you will work as nature works impersonally (and that is life).

If your struggle do not bring about your individual progress, it *will* surely advance those who have entered the arena with you as competitors and *their Evolution is your Evolution*. ———

No joy over victory, no grief over defeat.

“ *Evolution* is an integration of Matter and concomitant dissipation of Motion during which the Matter passes from a relatively indefinite, incoherent homogeneity to a relatively, definite coherent heterogeneity; and during which the retained Motion undergoes a parallel transformation.”

NOTE-BOOK No. 7.

What is Matter? Never Mind.

What is Mind? No Matter.

The art of life is in a large degree the process of "holding one's self together." The ego is the result of the expression of this process. Just as England exists only as the co-operation of all Englishmen, so does the mental "ego" exist only in the Coordination of working nerve-cells. It is not an entity working among materials foreign to itself. It is rather the flame that flickers over embers set on fire long before, and whose burning may go on long after the individual flame has ceased to be. The theory (the Clavier theory of mind) that the ego अहंकार is a separate being which plays on the organs of the brain as a musician on the keys of a piano, belongs not to Science but to Poetry. You might just as well think of England as a disembodied organism that plays on the hearts of Englishmen, leading them to acts of glory or of shame.

Consciousness is not an entity but a condition. It stands related to the action of

individual cells much as the contents of a poem with the words or letters composing it.

Fame no greatness.

Fame is a jutting crag which may project from a very low mountain. Far higher elevations may not catch the eye if their outline is not unusual.

If conjugation be prevented in protozoa, the animal soon shows increasing signs of degeneration which result in death.

STRUGGLE OR LOVE ?

Where instead of wasting energy on (1) struggle with the *like*, alliance with the like is secured, sure victory is gained in the (2) struggle with the unlike. And where love even for the unlike is entertained, victory and success in our (3) struggle with Nature is guaranteed. Real struggle is with the elements (flesh) and not with our fellows. Glory in real struggle becomes more certain when the unnecessary wear and tear is spared, and all struggle with Nature is tantamount to realizing. (मैं सबको खाविन्द).

That which constitutes an impassable barrier to some group is a high road to others. The river which opposes the passage of the monkey or the cat would be the king's highway to the frog or the turtle. The waterfall which checks the ascent of the fish is the chosen home of the ouzel.

"CHANGE OR PERISH."

Is the grim watchword of Nature. Millions are dying for sheer lack of plasticity to modify themselves with change of conditions. (specially in India—Ed)

Irritability or the response to external stimulus is an attribute of all living animals, and as "function always precedes structure," irritability is the basis of mind.

The intellect of man cannot be regarded as the crowning marvel of the great "riddles of life." A marvel is no greater for its bigness. Life is one continuous marvel without break or end. (*Cf.* egg-cell or germ-cell.)

The recognition of self and non-self which in one form or another is the attribute of all life, is not wanting among the *protozoa*.

The *sensorium* or brain has no teacher (informer) save the ingoing or *sensory nerves* or senses, ज्ञान-इन्द्रिय ; it has no servants save the outgoing or *motor nerves* (or muscles).—कर्म-इन्द्रिय ।

By the repetition of conscious actions the character is formed. That which we do to-day voluntarily and even laboriously, the force of habit will cause us to repeat to-morrow easily, involuntarily and whether we will or not. The formation of character by action is the "*higher heredity*." By means of habits each creature builds up in some fashion its own life. In such way each is the "architect of his own fortunes." In such manner "the vanished yesterdays" are the tyrants of to-morrow.

Just as in successive development there comes a stage (*sensorium*) when the whole past is reflected in man's intellectual knowledge, so, higher still comes a stage in Evolution when the whole universe is embraced in man's *unity-feeling*, love, सर्वोऽहं ।

The mind must neglect or suppress all sensations which it cannot weave into action. The dog sees nothing that does not belong to its little world. *The man in search of mushrooms "tramples down oak trees in his walks."*

The *experience* of others must be expressed in terms of your own before it becomes *wisdom*.

Wisdom is knowing what one ought to do next.

Virtue is doing it.

Character-building is equal to the formation of a higher (second nature, habit) heredity of wisdom and virtue.

As volition passes over into action, so does science into art, knowledge into power, wisdom into virtue.

The homing instinct of the *fur-seal* concluding its long swim of three thousand miles by a return on a little island hidden in the Arctic fogs, to the very spot from which it was driven by the ice six months

before, excites our astonishment and it is never too late or too early in its arrival.

The intellect = the choice among responses to external conditions. Complex conditions permit a variety of responses. Varying conditions demand a change of response. This demand is met by the intellect. The intellect rises with a complex or changing environment.

"The goodness and the severity of God" are in Science one and the same thing.

The power of safe and accurate response to external conditions is the essential feature of sanity. The inability to adapt action to need is a character of insanity. Insanity, except as protected by human altruism means death.

The learning which ends in self and does not spend itself on action, makes us neither virtuous nor happy. *Such learning* is a weariness of the flesh. "Thought without action" ends in intense fatigue of the soul, *pessimism*.

Genuine love works itself out in self-spending, in doing something for the help or pleasure of those beloved.

Religious sentimentalism, whatever the form it may take, if dissociated from *action* has only evil effects. Appeal to the emotions for emotion's sake has been a great factor in human deterioration. Much that has been called "degeneration" in modern social life is due to the predominance of *sensory impressions* over *motor movement*.

A round of sensations, emotions called up by literature, music, art, religion, which may not have any direct bearing on human conduct, leave an aggregate influence on the idle brain which is always evil.

The remedy for the evils of *ennui*, reverie, narcotism and evil thought, is to be found in *action*.

Better beat a big drum and make night hideous with unmusical song than settle down to the dry rot of reverie or the wet rot of emotional regret.

Something to do and the will to act furnish the remedy for all forms of social or

personal discontent.

There are no "Occult" or "latent powers" of the mind except those which have become useless in changed conditions or which belong to the process of disintegration.

One does not increase the strength of a rope by untwisting its *strands*.

Some of the most remarkable exhibitions of "mind-reading" may be paralleled by *retriever dogs*, whose reason for existence is found in the *hyperaesthesia* of the sense of smell. Hyperæsthesia of more than one of the senses would be to most animals a source of confusion and danger rather than of safety, therefore, such animals have not survived.

VAIRAG (वैराग्य) BEFORE CONVERSION.

The child has about as many *nerve-cells* as the adult. They differ from those of the adult in form. Those of the child are mostly round, whereas those of the adult have very many branches with which they connect with the other cells. Nervous growth seems to consist largely in the formation of new

nervous connections. The rapid growth of puberty means that at that time there is a great increase in nervous branching. The rapid formation of new nerve connections in early adolescence may be the cause of the physiological unrest and mental distress (वैराग) that intensifies into the sense of incompleteness before conversion. The mind becomes a ferment of half-formed ideas as the brain is a mesh of poorly organized parts. This creates uncertainty, unhappiness, dejection and the like, because there is not the power of free mental activity. The person is restless to be born into a larger world that is dimly felt.

(*C.f.* The case of Chaitanya before every change in his life.)

Finally through wholesome suggestions or normal development order comes and then new world dawns. (Shvet Ketu)

Often some emotional stress or shock strike harmony into the struggling inspection, and truth comes like a flash, (Jabal and Up Kosal).



LAW OF COMPENSATION.

All advance in one structure implies degradation of some other. The specialization of the human hand has been at the cost of the human foot.

The power to live by his wits has taken from man something of the strength and spryness of his ape-like ancestors. To have one's food cooked means the reduction of the lower jaw and its muscles. For a bird to trust to its wings means the decline of the strength of its feet.

Reduction of unused parts (atrophy) is a universal rule in organic development; but "decline in all parts" is the essential meaning of "*degeneration*."

Degeneration in man is the "morbid deviation from the moral type." So far as nerve functions are concerned, it is decline in "the accuracy of thought and the veracity of action."

"*Senility*" is second childhood owing to old age (dotage). Senility may come prematurely as a result of influences adverse to mental and physical activity.